NATIONAL ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

ANOTHER "BLUE BONNET GONE OVER THE BORDER."

N. P. WILLIS thus notices "a first, second and third class book, and primary class book," prepared by a lady to suit the Southern market, and published in Macon, Georgia.

"The English reading books of Murray—excellent compilations they are, too—were long the standard school books in New-England. They embody some of the very finest specimens of English Literature. Of latter years they have been superseded by American collections. In all, or nearly all, which have fallen under our observation *occur papers and extracts upon slavery, which it is certainly not expedient to place in the hands of children who were born and are living in* SLAVE STATES. They certainly should not be taught to regard their parents as coming under the harsh classification under which it is the study of many writers to include all whose labor is done by blacks. Adults can decide how much is declamation and how much is fact. Children, whose minds are open to impression, and who do not have an idea that books which their teachers put in their hands contain any thing which they are not religiously to believe, should not be exposed to influences which must either lessen their parents or friends in their eyes, or lessen the value of the means which those friends open to them for the purchase of wisdom. We are well aware that the latter is oftener the case than the former. Children are keen observers; and the facts which fall under their own eyes are a sufficient commentary on any declamation on abstractions which may reach them from abroad.

"It is not necessary, however, to argue any longer upon a self-evident proposition. The majority of Northern reading books are not fit for Southern schools, and the remainder are merely passable. The South wants something of her own; and the only wonder to us is, that that want has not been earlier supplied."

We trust the compilers of this Southern Literature will be careful not to copy the following Ode, written a few years ago.

BY N. P. WILLIS.

Joy to the pleasant land we love,
The land our fathers trod!
Joy to the land for which they won
"Free-dom to worship God."

For peace on all its sunny hills,
On every mountain broods,
And sleeps by all its gushing rills,
And all its mighty floods.

The wife sits meekly by the hearth,
Her infant child beside;
The father on his noble boy
Looks with a fearless pride.

The grey old man beneath the tree,
Tales of his childhood tells;
And sweetly in the hush of morn
Peal out the Sabbath bells.

And we ARE free—*but is there not*
One blot upon our name?
Is our proud record written fair
Upon the scroll of fame?

Our banner floateth by the shore,
Our flag upon the sea!
But when the fettered slave is loosed,
We shall be truly free!

NECESSARY QUALIFICATIONS

For an Agent of the Bible Society, travelling in the South.

Speaking of the Rev. E. Kingsford, the Biblical Recorder says:

"This brother is now on his way through the Southern States, and especially through North and South Carolina, as an agent of the American and Foreign Bible Society. His object is to collect subscriptions obtained by brothers Allen and Maclay, and also to obtain new ones, in aid of the objects of the above named institution. The sentiments of brother K. on the exciting topics of the day, have been long before the public, and are such as will be generally approved by intelligent men at the South. Respecting the claims of the American and Foreign Bible Society on the patronage of Southern Baptists, we can at present say but little. Our opinion is, as has been already repeatedly expressed, that, should the institution aforesaid adopt measures of some kind, at their next anniversary, by which to disclaim all sort of affinity for the abolition mania, it should still continue to receive the support of Southern patronage. But, on the other hand, should such disclaimer be declined, it will be incumbent on Southern Baptists to institute a society for their own special purposes. In the mean time we should be decidedly in favor of continuing our contributions as heretofore. Our policy is, to give our northern brethren ample time and opportunity for action. Then, should a separation finally take place, the sin of disunion cannot be laid at the door of the South.

THE SOUTHERN PRESIDENT.

Extract from Mr. Preston's Speech, at Charleston, (S. C.) May 22, 1841.

"And to Southern men, what a solace under this loss of the first choice of the people, that JOHN TYLER, of Virginia, fills the vacant place. He is dear to the South in every view. Entirely Southern—yet not sectional; a State Rights man, yet generally Catholic; American in all points. And God forbid! that sectional feelings should ever profane the Presidential Chair! For myself, exclaimed the orator, I would as soon have a "Northern man with Southern principles," as a Southern man with exclusive Southern spirit. First—my devotion is due to this State—then to the Union—as an American, as a Senator of this Union, all that is American is mine.

But this succession of JOHN TYLER to the Presidency, continued Mr. PRESTON, will forever quell, abash and silence that cry of fraud and folly, which for the unholy purposes of party spirit was raised against President HARRISON and his supporters. Where is the man so bold in falsehood, as dare call JOHN TYLER an abolitionist? Since then no objection can be made to the present head of the Administration, let us give him a fair trial. Those who objected to HARRISON may rally around TYLER. For though he will carry out the same principles that guided his predecessor, yet he comes in, as it were, a regency—he is not so imbedded in the glowing heart of the people as was their first choice, and will therefore demand the more of earnest support from those who approve him. *This will be an administration more Southern in its tendencies. Both would steer by the same polar star, but with TYLER, there might be some variation Southward in the instrument.*"

It is a gross outrage for one State to attempt to overthrow the institutions of another, even by discussion.—*Gov. McDuffie's Message.*

THE GAG-LAW.

The rescinding of the Gag-Law calls forth the following lamentation from the New-York Courier and Enquirer:

Abolition.—It is deeply to be regretted that the time of the present extra session of Congress is again threatened by discussions on the presentation of Abolition petitions. We would ever seek to speak in terms of respect of the public course of Mr. JOHN Q. ADAMS, yet it does seem to us, that in this instance, he is persevering with needless tenacity to establish an abstract principle, the correctness of which no one questions, and in which, if he succeeds, he will have gained nothing but a barren triumph; for if we understand him right, he does not propose any ulterior legislation on this question, so generally abhorred by the feeling and condemned by the good sense of the people of the United States. It strikes us that, in the unpleasant conjuncture thus forced upon Congress, it will be politic in the whig majority of the house, to leave matters as they now stand—as they have stood for the last two sessions, and that with as little debate as may be, with none at all, if it be possible. No one, but the blind fanatics themselves, has uttered a complaint against an arrangement which has silenced a faction as contemptible in numbers as in purpose, and which the public welfare and the public voice have doomed to a fitting obscurity.

THE REV. JOHN PECK, writing from Alabama, says:

"I saw in this place (Montgomery) a ministering brother belonging to the Montgomery church—Cæsar Blakamoor, who is owned by the Alabama Association."

This announcement excites the blandest emotions in the Editor of the Christian Watchman. Hear him:

"The idea, however, of a benevolent, religious association purchasing a missionary, and employing him to preach the gospel, is quite novel, and shows how the spirit of our blessed religion will conquer all political obstacles, and *adapt itself to the existing relations of men and forms of society*, carrying the message of salvation and the hopes of eternal life to the dark abodes of poverty and servitude, making even those who are bondmen in the flesh 'Christ's freemen.'"

Selections.

From the Pennsylvania Freeman.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

DEAR FRIENDS AND FELLOW-LABORERS:—Mindful of the duty of those who are laboring together in the Christian field to provoke one another to love and good works, and confident in the hope that a free expression of our own deep feelings of interest in that portion of it more particularly assigned to us, will excite similar emotions in your hearts, we deem it proper thus to address you. We do not come in the language of drooping despondency, but of cheerfulness and encouragement. Satisfied that the signs of our progress are abundant, and that there is the most cheering prospect of final and not far distant success, we wish to impart this conviction to you, and have you share with us not only the satisfaction that it produces, but the stimulus which it furnishes to active and self-denying exertion.

We are no longer laboring alone, a little band, hunted and persecuted by an entire pro-slavery community. We, in conjunction with our co-laborers in other parts of the country, have succeeded in arousing the whole nation to life and inquiry on the great subject of American slavery; we have witnessed its writhings under the agony of conviction; we have shared in the pelting storm of its wrath, and have been spared to see this storm in a measure subside, and partial quiet and tranquillity restored. The first paroxysm of national excitement has passed [illegible], and left many of the best people of the land by the side of the slave, his firm and tireless friends. In every political party, in every religious sect, in every social circle, there are now to be found the pledged enemies of American slavery, and the devoted champions of human freedom. Every day the number of these is increasing, and every hour is their power gathering strength for the final conflict. For proof of this, you need only to be referred to facts daily falling out, and familiar to all who have sufficient interest to observe and read.

But we wish not to speak of the anti-slavery cause in general, and of what equally relates to its friends throughout the country; what we desire to say, appertains more particularly to our enterprise within the bounds of our own State, and the word of encouragement and admonition we have to offer, concerns more especially those with whom we are officially and directly connected. Though the advance of our cause has been almost unprecedented in the history of moral reforms, and though its trophies are visible on every hand, still it must be confessed that, considering our intelligence and professions on this subject, the slave is less indebted for the rays of hope that are now cheering his prison-house, to his professed friends in this commonwealth, than to the abolitionists of other States, many of whom have but recently, in comparison, commenced their labors in the cause. In this State abolition has not made the advances which was to be expected, and was required, from the intelligence and ability of its professed friends. The truth of this sentiment has often forced itself upon our minds, but recently we have seen it more clearly, and felt it with more poignancy.

Our annual meeting, which has just been held, and the solemn and interesting exercises connected with it, have turned our thoughts much upon this subject; we have been reminded of our short-comings, and have been re-awakened, some of us at least, to a sense of our obligations and responsibilities in regard to it. We have felt ashamed of the little we have done, and have determined to make amends by increased zeal and effort in the future. To the great work of emancipation we have consecrated anew our hearts and our best energies.

And now, dear brethren, having taken this attitude ourselves, allow us to ask the same dedication on your part. Let us all be animated by the same renewed and solemn purpose. Let us commence this new year of our anti-slavery labors with fresh zeal and energy, and higher purpose of self-sacrifice. We have much to encourage, and every thing to incite us. Our ranks are now without division. We are of one mind and one heart. Our band is made up of those who have pledged themselves to abolition above sect, party, color, or condition. We are united among ourselves, and the field of labor lies open and inviting before us. On every hand are the fruits of past effort encouraging us to continued and increased exertion. Many facts might be adduced in illustration of this, a few of which it may not be improper here to state.

The anti-slavery office, the rallying point of abolition in this State, is freely visited by not a few of the most distinguished individuals in the community—persons whose character stands high among all classes. This fact is significant, as showing not only that such persons have a friendly feeling toward us, but that the public mind is such that they may now visit us with impunity to their reputations. In addition to this, the visitors from all classes to the anti-slavery office are very much more numerous than at any former time. Our intercourse with booksellers, editors, and men of influence generally, is free and unrestricted, furnishing evidence not only of what we have accomplished, but affording facilities for effecting more. The sales of books, too, it may be mentioned, during the sitting of the last Yearly Meeting of Friends, as well as the number of visitors to the anti-slavery depository, were greater than on any similar occasion since the present agent has been in office. Another cheering fact may be found in the circumstance that, on the day appointed for the "National Fast," at least *ten* of the clergymen in the city of Philadelphia, and some of these the most popular and influential, came out in the plainest terms against the nation's sin. In one instance, at least, the anti-slavery ground taken was so high, and the truth uttered was spoken with so much earnestness, Christian fidelity, and plainness, that strong opposition from the members of his congregation was the consequence. The minister, however, remained firm. Discussion has ensued, and we are looking for the happiest fruits.

But *encouragement* is not what the abolitionists of Pennsylvania most need. *Their consciences need quickening.* They have not taken their duties and obligations sufficiently home to heart. We need to have more conscience in our anti-slavery; we must invest it with a higher religious importance. If we are to prosper in our cause, and in our own spirits while laboring in the cause, we must have a *more spiritual abolition.* Our abolition must be interwoven with every fibre of our conscience, and beat with every pulsation of our heart. It must grow and flourish in our sense of responsibility to God, and obligation to our fellow men. This being its character, we cannot fail of success. When we speak, whether it be in public or private, before many or few, on paper, or with the living voice, we shall speak the *Truth of God.* And Truth is mighty. Few know its might. *It will prevail.*—The word of the Lord shall not return to him void, but shall accomplish that for which it was sent.—On this is placed our strong and our only reliance. In the cause of the slave, as in every other that is righteous, we are satisfied that no means or measures are of any avail, except so far as they bring the truth to bear upon the heart. Abstinence from slave produce, important as it is, political consistency, organizations, and public meetings are of no avail, only so far as they help to impress Truth upon the mind. O that abolitionists were aware of the mighty power of Truth. O that they were themselves obedient in all things to its behests, and that they would go forth clothed in its panoply against the armies of oppression. How should one chase a thousand, and two put ten thousand to flight. It is a weapon which is mighty through God to the pulling down of the strong holds. The manner of its use all understand. Opportunities for its exercise are ever awaiting us. In our families, among our neighbors, and wherever we go, we have opportunities to *speak* for our principles.—Let us be careful how we hesitate through fear or shame, or a false policy, to avail ourselves of these advantages. We all have our papers and anti-slavery tracts; let us see to it that these are not allowed to lie idle on our shelves. When they are read by ourselves, let them be given to our acquaintances. Some may hold the pen of a ready writer; and others possess gifts, perhaps, which will enable them to speak in the public assemblies of the people. Such should beware how they neglect these gifts, or hide their light under a bushel. Others again have abundance of this world's goods. Out of their substance they are bound to contribute with liberality to the various means which commend themselves as valuable in spreading the truth. In this latter respect, there are few who cannot do more than they are now doing. *The abolitionists of Pennsylvania give too sparingly. They are far outdone by their brethren in other States.*

"Five thousand dollars," the sum recommended to be raised at the late State meeting, will not pay the annual interest on the debt of justice and mercy the abolitionists of Pennsylvania owe to the slave. Think how long this debt has been running; how long we had been entirely deaf to his claims, consenting to his oppression; and how little we have done since these claims have been acknowledged, towards paying this debt. The Committee whom you have entrusted with the expenditure of your contributions, feel greatly straitened by the narrowness of their means. Many openings are continually offering for the dissemination of our principles, of which we cannot avail ourselves for want of pecuniary ability. *This part of our subject, we hope, will be especially considered.*

In conclusion, brethren, let us be roused to increased zeal and energy in our holy cause. Let us remember the claims that God and humanity have upon us, and be up and doing. We have a *work* to do, and have no right to be idle while it is undone. To be idle is to be false to our trust, and unworthy the name of abolitionists. We must resist the allurements of pleasure, and find our enjoyment in doing our duty. We must "fight the good fight of faith," if we expect a crown of righteousness. We must be self-denying, [illegible] and despising the shame. Let, then, the abolitionists of Pennsylvania determine, if faithfulness will do it, that more shall be accomplished this year than was the last. Let every one perform his duty, not only in the anti-slavery organization to which he belongs, but faithfully in every other relation he sustains. In the church and in the state, in his family, among his friends, and in society at large—let him be a faithful and true abolitionist. Thus determined, and thus laboring, great joy cannot fail to accrue to our own spirits, and a speedy triumph will soon gloriously crown our efforts.

Signed on behalf of the Committee,

DANIEL NEALL, *Chairman.*

HAWORTH WETHERALD, *Secretary.*

Philadelphia, Fifth mo. 24, 1841.

PROGRESS OF TRUE PRINCIPLES.

BY L. M. CHILD.

Reformers are exceedingly apt to become discouraged, because the truths they so earnestly seek to sustain are not advanced by the same agencies, and in the same way they had expected. They forget that an impulse once given to any truth, its effects go on widening, like circles in the river; and that the outer circles could not receive even the faint motion they have without the central agitation. Thus it is with Anti-Slavery. Some are disappointed in their expectations, and find their hopes chilled, because the prejudices of the community are more deeply seated than they imagined, and because the strong co-operative zeal, with which they began the work, has been weakened by sectarian feuds. But let them not be discouraged, though after nine years of strenuous effort, and continued self-sacrifice, a very small proportion of the property and standing of the community have come up to help them. Influences are at work where we see them not. Laws and customs are becoming in some degree perceptibly mollified; literature is more or less tinged with anti-slavery sentiments; men are every where more uncomfortable in their half disguised efforts to sustain a bad institution. These, and a thousand other remote influences, are provokingly gradual, and will cease altogether if we do not, with a mighty effort, keep up the central agitation from which they derived their existence. But if we do continue our efforts, the next generation will see these influences increasing in ten fold ratio. Even now, under the change of sentiment we have already effected, young slaveholders cannot, if they try their worst, grow up with such sentiments as characterize their fathers. Freedom is in the air, and they breathe it when they know it not.

These remarks were suggested by an occurrence in one of the western towns of Massachusetts, during the last spring.

A fugitive slave who had let himself to a farmer, was one day at work in the fields, near the highway, when his "old boss," (as he called his southern master,) suddenly came within sight. With great trepidation, he threw down his hoe, and escaped into the woods. Thinking it probable that his master was travelling, and had put up at the hotel for a few days, he concluded it was best for himself, meanwhile, to leave the town. He did so, but after eight or ten days returned and resumed his services with the farmer. A week or two passed without bringing any fresh cause of alarm, and he became unguarded. Turning a corner of the road rather suddenly, one day, he almost ran over a gentleman and lady, who proved to be his *young* master, with his wife leaning on his arm. They recognized each other at once; and the Southerner extending his hand, said, very cordially, "Ah, Jack, is this you? I am glad to see you." The slave, though really glad to see the young man looking well and happy, was somewhat choked for utterance. But looking round and seeing that they were alone, he formed the rapid conclusion that he could certainly clear himself, if any attempt was made to seize him. So he shook hands and inquired after the health of the family. "We are all well," replied the young man, "and how are *you* doing? Do you get constant employ and good wages?" "Yes, master, I am doing very well indeed." "I am glad to hear it, Jack.—Stay where you are, and do the best you can. Keep out of your *old* master's sight, and *we* will keep your secret; never fear. But you had better go away till the middle of next week, for we shall be in this neighborhood till then. Here is a little keepsake to remember us by. Mind and keep out of your *old* master's sight; for father is trying hard to find you out. Good bye, God bless you, Jack."—"God bless you, master."

The young gentleman gave him a new silk handkerchief, and the lady a silver coin, which the grateful slave holds as sacred as did the ancients their household gods. He stood looking after them for a few moments with tearful eyes, and then turned to hide himself from his *old* master.

SOCIETY OF FRIENDS IN ENGLAND.

TO THE YEARLY MEETINGS OF FRIENDS ON THE CONTINENT OF NORTH AMERICA.

We are rejoiced to learn that the following excellent and impressive address has elicited a response more cordial than usual from the New-York yearly meeting of Friends, of the division called Orthodox.

DEAR FRIENDS,—We think it a favor to us, and we accept it as an evidence that our Lord is mindful of us, that from one time to another, when thus assembled for mutual edification, and the renewing of our spiritual strength, we are in any small measure brought afresh to the enjoyment of that love which flows from God to man though Jesus Christ our Savior, and under its blessed influence quickened to exercise of mind, not only for the health and prosperity of all those professing the same faith with ourselves, but for the coming of the kingdom of God upon earth, and the universal prevalence of righteousness and truth amongst men. This love has often brought us, in Christian compassion and tenderness of spirit, deeply to feel for that portion of the great family of man subjected to the degradation and cruelty of slavery.

We do not cease to rejoice with reverent thanksgiving to Almighty God for the termination of this system of iniquity in the British Colonies. It was an act of justice on the part of our Legislature, and it has moved an enormous load of guilt from our beloved country; but in our rejoicing we cannot—nor would we wish to forget the hundreds of thousands of our brethren and sisters on the continent of America and elsewhere, still detained in this abject condition, and liable to all the misery and oppression which it entails upon its victims.

We have a strong conviction of the guilt and sinfulness of slavery, and its pernicious effects upon both the oppressed and the oppressor. That man should claim a right of property in the person of his fellow—that man should buy and sell his brother—that civil governments in their legislative enactments should so far forget that God, who "giveth to all life and breath and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth," as to treat those who differ from them in the color of their skins, or any other external peculiarity, as beasts that perish, as chattels and articles of merchandize, is in such direct violation of the whole moral law, and of the righteousness of the New Testament, and that in a day in which the principles of civil and religious liberty are so fully acknowledged in many of the nations of Christendom as may well excite both indignation and sorrow—and we cannot but regard it as such proof of hardness of heart and perverted understanding, that we think it can be attributed to nothing short of the deceivableness of Satan, working upon the fallen nature of man.

It was, dear friends, in the gradual unfolding of that light in which the things that are reproved are made manifest, that your forefathers and ours were brought to see the criminality of slavery. Thus enlightened they could find no peace with God until they had put away this evil of their doings from before his eyes—until by a conscientious discharge of their individual religious duty, they had restored those whom they held in bondage to the full enjoyment of unqualified freedom. Under the influence of divine wisdom, and by this faithfulness on the part of upright Friends, our religious society was brought to a united and settled judgment as a body, that personal slavery, both in its origin and its results, was [illegible] gation of its hardships, and they clearly saw it was its equity to be so urgent upon them, that they were concerned to enjoin it upon Friends everywhere, by a ready compliance with such reasonable duty, to cease to do evil by immediately releasing those they held as slaves. Their own hands being cleansed from this pollution, they felt it to be laid upon them plainly and faithfully to labor with their countrymen, to bring them to a full understanding of the requiring of the divine law, and to press it upon them to act up to its commandments. In the love of God they were bold, both in your country and in ours, to plead the cause of the oppressed with those in power. We believe, and we would wish to speak of it with modesty and humility, that their faithfulness, in connection with the exertions of humane and devoted men of other Christian communities, were instrumental to bring about the abolition of the slave trade, as well as the extinction of slavery. We are reverently impressed with a sense of the prerogative of the great Head of the Church, to dispose of his servants, and to employ their time and every talent with which He has entrusted them, in such a way and manner as may consist with the purposes of His wisdom and love. It is the concern of this Meeting that all our friends may carefully seek *each* to know his Lord's will, and to ascertain his individual part of duty; at the same time we desire to encourage one another to simple obedience to that which in the true light may be made manifest to them, and each to an unflinching and uncompromising avowal of his allegiance to his Lord in all things. We observe with satisfaction and comfort, in the Epistles from your Yearly Meetings which have been read in this Meeting, that there is a very general acknowledgment of concern on this important subject. It has often been a prominent feature in the brotherly correspondence which subsists between us. The expression of your encouragement in times past has been helpful to us, and in the trials and difficulties you have had to endure, our hearts have been brought into fellow-feeling with you. In this work of justice and love we have long labored together. It has helped to strengthen the bond of our union, and in the fresh sense of this Chistian fellowship as it is now renewed amongst us, we offer you, beloved Friends, the warm expression of our sampathy, and our strong desire for your help and encouragement. So far removed as we are from the scene of slavery, we are aware that we can but imperfectly appreciate either the suffering of the slave, or the trials of those who live in the midst of such oppression: nor do we believe that we can fully appreciate either the labors of faithful Friends in your land, or the obstacles and discouragements which have been thrown in their way.

The brief review we have taken of the history of our society in reference to this deeply interesting subject, and the feeling which prevails with us, under a sense of the enormity of the evil, urges us, and we desire that it may have the same effect upon you, still to persevere, and in every way that may be pointed out to us of the Lord, that we may continue to expose the evil of this unjust interference with the natural and social rights of man. Time is short—the day is spending fast with every one of us, and we had need to use diligence in the work of our day. We know the high authority under which we are commanded to "love our neighbors as ourselves." It is our desire on our own account, and in this exercise of mind, we believe, dear Friends, that you are one with us, that in our efforts to discharge the duties laid upon us, we may watch against a hopeless and distrustful spirit in times of discouragement. And O! that in his great mercy and love towards these his poor, afflicted and helpless children, it might please him to hasten the coming of that day, even to this generation of the enslaved in your land, in which every yoke shall be broken, and the oppressed go free.

If in this righteous cause we move in the leading of our Lord, we may humbly trust that He with whom there is no respect of persons, who careth for the sparrows, and feedeth the ravens, will grant to his dependant ones the help and support of His Holy Spirit, and enable them, in the face of every opposition, to do that which is made known to them as His will.

With the enlarged views entertained by Friends of the mercy and love of our Heavenly Father towards his children of every nation and tongue all the world over, we desire to press it upon you still to labor for the removal of all those unjust laws, and limitations of right and privilege consequent upon the unwarrantable distinction of color—a distinction which has brought so much suffering upon those settled in different parts of the union, and which we think must conduce to the strengthening of the prejudices of former years, and to retard the work of emancipation.

It is affecting to us to think with what astonishing rapidity slavery is extending itself upon the continent of North America and how from year to year, the slave population is increasing among you. Our spirits are oppressed with a sense of the magnitude of the evil. We tremble at the awful consequence, which in the justice and wisdom of Almighty God, may ensue to those who persist in the upholding of it. We commend the whole subject to your most serious attention, and desiring that Divine Wisdom may be near to help in your deliberations upon it, we bid you affectionately farewell.

Signed in and on behalf of the Meeting, by

GEORGE STACEY.
Clerk of the meeting this year.

From the Emancipator.

ADDRESS.

The Rock River Congregational Association of Illinois, to the Congregational Union of Scotland.

DEAR BRETHREN:—At the annual meeting of our Association, held at Rockford, Jan. 5, 1841, your remonstrance to Christians in this country on the subject of slavery, having come up for consideration, the undersigned were appointed a committee to respond to the same.

And first of all, beloved brethren, let us reach over the waters and take you by the hand with a cordial shake, and express to you our hearty thanks for your affectionate, faithful, and forcible address. You say, "It is a much more grateful task to concur and congratulate, than to remonstrate and reprove."

This, brethren, we fully believe: and happy should we be, were there no cause for the latter. Be assured, when you speak in the severest terms of the accursed sin of slaveholding and slave-dealing, you "touch responsive chords in the bosom" of every minister connected with our body; and the same is true, to a great extent, of the private members of our churches. We have none of it ourselves; and no sympathy, not the least, with that sickly and criminal sensibility, which takes the alarm, when the voice of fraternal and Christian remonstrance, in regard to this sin, comes to us from beyond the great deep. We do not feel that it is "foreign intermeddling," nor "unjustifiable interference." On the contrary, we regard the moral influence of other portions of the great brotherhood in Christ, as a most efficient co-operation in raising *chattelized* man from the *brutism* to which slavery has degraded and perpetually doomed him.

We, therefore, dear brethren, welcome you most cordially, as timely and efficient coadjutors in the great work of delivering our enslaved fellow-men from the hand of the spoiler. And to those of us who had our birth among the hills of New England, it loses none of its interest, that it comes from those who dwell amid the mountains and lochs of Scotland; almost all of whom have a memorial of struggling liberty.

That the American church is deeply and wickedly implicated in the sin of slavery, we cannot deny.—Our souls grieve over it in secret places. Our hearts are pained no less than yours, that individuals should attempt to deny what, to any candid and honest observer, is obviously true. Among other cases of this kind, we notice the correspondent of the Rev. J. A. James. His attempt to screen the professed people of God from the merited rebukes which you administer, we regard as inconclusive. Had the sacramental host of God's elect offered themselves willingly on the high places of this moral battle-field, instead of *merited rebukes*, your congratulations would now have been mingling with ours in the jubilee-shouts of disenthralled bondmen.

Can it be denied that the Church participates in the sin of slavery, when her ministers boldly stand up to defend the system!

Not only individuals, but different ecclesiastical evil, with which the Church had nothing to do.—They have declared that a slave might be sold from one plantation to another, and to any number indefinitely; and live with a new concubine (which they please to call a wife) at each removal: because, being the *property* of his master, it is right for him to do whatever is for the interest of his owner.—Perhaps it would be well for you to find out these divines, and invite them over to fill your chairs of logic.

It sometimes happens that churches, as such, own slaves; and when they settle, their minister stipulates, as a part of his salary, that he shall have the services of Jim, Bill, and Ned, and Sall, as the case may be.

But on this point we need not dwell—you are already but too familiar with the various ways in which the American church countenances, sustains and helps to perpetuate slavery. We cannot, however, but allude to one more striking proof of the amazing perversity of opinion on this subject.

We, as you probably know, are on the borders of the nominally free States—only the Ohio and Mississippi rivers separate us from the land of whips, and groans, and blood. It may also have come to your knowledge, that our soil is crimsoned with the blood of the first martyr in the anti-slavery cause.—A brother of one of the committee, Rev. Elijah Parish Lovejoy, some eight or ten years since, established a religious newspaper in the city of St. Louis, Missouri, a slave State. Being driven from that place by mob violence, excited by his opposition to the system of slavery, he took shelter in the city of Alton, on this side the Mississippi, and in this State, nominally free—here, in the columns of his paper, he continued to discuss the subject of slavery, and to urge the duty of immediate emancipation. For this, and for no other assignable or pretended reason, his press was destroyed, again and again, his office broken up, and he at last offered a sacrifice on the altar of slavery. To say that no efforts were made by the civil authorities to bring the perpetrators of this foul crime to justice, is not our present purpose. But as an evidence of the prevailing Christian sentiment at that time, we cite the fact, that, with one exception, the ministers at that place were all dumb. *Dumb*, did we say? We correct ourselves. They were not dumb; but they cried out in effect with the rabble, "crucify him, crucify him." There was one minister providentially present from a slave State, concerning whom it is said, by those most familiar with the circumstances, and best able to judge, "no one individual exerted a more unhappy influence in sustaining and emboldening wicked men in the exercise of unruly passions, and in nerving ruthless hands to deeds of violence and blood, than did he." Mark now the consequences. Was he shunned? Was he disgraced? Nay, verily: he is now Rabbi, and sits in the Presidential chair of a Theological seminary!

But, brethren, we find no pleasure in dwelling on the criminal apathy of the American church on the subject of slavery. We are glad to look away from the obloquy and violence encountered at home, to the sympathy and co-operation of our brethren abroad. It is like the gushing spring in the desert to the worn and thirsty pilgrim. It confirms our faith, stimulates our exertions, and cheers our hearts.

It affords us pleasure, that our views so entirely harmonize with yours on this great subject. We consider slavery *malum per se.* We hate it in the *abstract*, and in its *multitudinous practices.* In accordance with these views, we have at different times expressed our abhorrence of it, and after solemn deliberation, have felt it our duty to exclude from our pulpits and communion tables *all* "who traffic in their fellow-beings, or hold them in bondage for purposes of gain."

You will not infer from these things that those who minister at the altar of religion, and those who profess its precepts, are all recreant on the subject. We believe there is a redeeming spirit in the Church of the living God; that it is already awaking from its slumbers; and will ere long speak in a voice not to be disregarded, and exert an influence that will not be resisted.

We close, brethren, by repeating the joy we experience in recognizing you as fellow-laborers in accomplishing the great work, for which, among other things, the eternal son of God descended from Heaven. He came "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Whatever others may think, and however they may feel on this subject, we still say, "let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."

Yours, fraternally,

OWEN LOVEJOY,
AMNON GASTON,
LUCIUS FOOTE,
} *Committee.*

ILLINOIS SYNOD.

The following are the resolutions on slaveholding in the Church, which were passed by the Illinois Synod, at their session held at Canton, Fulton county, in October last:

Whereas, it is desirable that the testimony on every subject should be clear and distinct; and as former declarations of this Synod on the subject of slavery are differently understood; therefore,

Resolved, 1. That, in the judgment of this Synod, slaveholding is such a palpable violation of the law of God, and so incompatible with the principles and maxims of the gospel of Jesus Christ, that it ought not to be tolerated in the Church.

2. That in the present crisis, when, in the providence of God, most of the slaveholders are separated from our connection, it becomes us to improve the opportunity afforded us to exclude for ever all slaveholders from our pulpits and our communion.

By slaveholders we mean all such as buy or sell human beings, or claim the right to hold or use them as property.

3. We do earnestly recommend to the Presbyteries of which this Synod is composed, and the Sessions under their care, to take such order on this subject as shall exclude from their communion and pulpits all who are guilty of this sin, having been found thus guilty by a regular process of church discipline.

4. Therefore, while we commiserate those who may be embarrassed by the unrighteous laws of some of the States of this nation, and held unwillingly in the relation of master, we would "have compassion on such, making a difference, pulling them out of the fire, hating even the garments spotted by the flesh."

CHARACTERISTICS OF THE TIMES.

Extracts from Dr. Channing's Address before the Mercantile Library Company of Philadelphia, May 11, 1841.

Religious teaching is passing into all hands. It has ceased to be a monopoly. For example, what an immense amount of instruction is communicated in Sunday-schools. These are spreading over the Christian world, and through these the door of teaching is open to crowds, to almost all indeed, who would bear a part in spreading religion. In like manner, associations of vast extent are springing up in our cities for the teaching of the poor.—By these means, woman especially is becoming an evangelist. She is not only a priestess in her own home, instilling with sweet, loving voice the first truths of religion into the opening mind; but she goes abroad on missions of piety. Woman, in one age made man's drudge, and in another, his toy, is now sharing more and more with him the highest labors. Through the press, especially, she is heard far and wide. The press is a mightier power than the pulpit. Books outstrip the voice; and woman, availing herself of this agency, becomes the teacher of nations. In churches, where she may not speak, her hymns are sung; the inspirations of her genius are felt. Thus our age is breaking down the monopolies of the past.

One of the great distinctions of our times is found in the more clear and vital perception of the truth, that the universal, impartial love, which is the glory of God, is the characteristic spirit and glory of Christianity. To this we owe the extension of philanthropic and religious effort, beyond all former experience. How much we are better, on the whole, than former times, I do not say; but that benevolence is acting on a larger scale, in more various forms, to more distant objects, this we cannot deny. Call it pretension or enthusiasm, or what sive tendencies of our times! Benevolence now gathers together her armies. Vast associations are spread over whole countries for assailing evils, which it is thought cannot be met by the single-handed. There is hardly a form of evil, which has not awakened some antagonist effort. Associated benevolence gives eyes to the blind, and ears to the deaf, and is achieving even greater wonders; that is, it approaches the mind without the avenues of eye or ear, and gives to the hopelessly blind and deaf the invaluable knowledge which these senses afford to others. Benevolence now shuts out no human being, however low, from its regard. It goes to the cell of the criminal with words of hope, and is laboring to mitigate public punishment, to make it the instrument, not of vengeance, but reform. It remembers the slave, pleads his cause with God and man, recognizes in him a human brother, respects in him the sacred rights of humanity, and claims for him, not as a boon, but as a right, that freedom without which humanity withers, and God's child is degraded into a tool or a brute. Still more, benevolence is now passing all limits of country and ocean. It would send our own best blessings to the ends of the earth. It would make the wilderness of heathenism bloom, and join all nations in the bonds of one holy and loving faith. Thus, if we look at the religious movements of the age, we see in them that tendency to diffusion and universality, which I have named as its most striking characteristic.

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If we look at the chief direction of the universal activity of the age, we shall find that it is a conservative one, so as to render social convulsions next to impossible. On what, after all, are the main energies of this restlessness spent? On property, on wealth. High and low, rich and poor, are running the race of accumulation. Property is the prize for which all strain their nerves; and the vast majority compass in some measure this end. And is such a society in danger of convulsion? Is tumult the way to wealth? Is a state of insecurity coveted by men, who own something and hope for more? Are civil laws, which, after all, have property for their chief concern, very likely to be trodden under foot by its worshippers. Of all the dreams of fear, few seem to me more baseless than the dread of anarchy among a people, who are possessed almost to a man with the passion for gain. I am especially amused, when, among such a people, I sometimes hear of danger to property and society, from enthusiastic, romantic reformers, who preach levelling doctrines, equality of wealth, Quaker plainness of dress, vegetable food, and community systems, where all are to toil and divide earnings, alike. What! Danger from romance and enthusiasm in this money-getting, self-seeking, self-indulging, self-displaying land! I confess that to me it is some comfort to see some outbreak of enthusiasm, whether transcendental, philanthropic, or religious, as a proof that the human spirit is not wholly engulphed in matter and business, that it can lift up a little the mountains of worldliness and sense with which it is so borne down. It will be time enough to fear when we shall see fanaticism of any kind stopping ever so little the wheels of business or pleasure, driving ever so little from man's mind the idea of gain, or from woman's the love of display. Are any of you dreading an innovating enthusiam? You need only to step into the streets to be assured, that property and the world are standing their ground against the spirit of reform as stoutly as the most worldly man could desire.

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It is a painful thought, that commerce, instead of enlightening and purifying less privileged communities, has too often made the name of christian hateful to them, has carried to the savage, not our useful arts and mild faith, but weapons of war and the intoxicating draught. I call not on God to smite with his lightnings, to overwhelm with his storms the accursed ship, which goes to the ignorant, rude native, freighted with poison and death; which goes to add new ferocity to savage life, new licentiousness to savage sensuality. I have learned not to call down fire from heaven. But in the name of humanity, of religion, of God, I implore the merchants of this country not to use the light of a higher civilization to corrupt, to destroy, our civilized brethren. Brethren they are, in those rude huts, in that wild attire. Establish with them an intercourse of usefulness, justice, and charity.

Before they can understand the name of Christ, let them see his spirit in those by whom it is borne. It has been said, that the commerce of our country is not only corrupting uncivilized countries, but that it wears a deeper, more damning stain; that in spite of the laws of the land and the protest of nations, it sometimes lends itself to the slave-trade; that, by its capital, and accommodations, and swift sailers, and false papers, and prostituted flag, it takes part in tearing the African from his home and native shore, and in dooming him, first to the horrors of the middle passage, and then to the hopelessness of perpetual bondage. Even on men so fallen I call down no curse. May they find forgiveness from God through the pains of sincere repentance; but continuing what they are, can I help shrinking from them as among the most infamous of their race?

Allow me to say one word to the merchants of our country on another subject. The time is come, when they are particularly called to take yet more generous views of their vocation, and to give commerce a universality as yet unknown. I refer to the juster principles which are gaining ground on the subject of free trade, and to the growing disposition of nations to promote it. Free trade! this is the plain duty and plain interest of the human race. To level all barriers to free exchange; to cut up the system of restriction, root and branch; to open every port on earth to every product; this is the office of enlightened humanity. To this, a free nation should especially pledge itself. Freedom of the seas; freedom of harbors; an intercourse of nations, free as the winds; this is not a dream of philanthropists. We are tending toward it, and let us hasten it. Under a wiser and more Christian civilization, we shall look back on our present restrictions, as we do on the swaddling bands, by which, in darker times, the human body was compressed. The growing freedom of trade is another and glorious illustration of the tendency of our age to universality.

THREE MONTHS IN GREAT BRITAIN.

BY JAMES MOTT.

This is the title of a very agreeable little book, giving an account of the recent visit to England by James and Lucretia Mott, for the double purpose of attending the World's Convention, and restoring Lucretia's health. It is written with the quiet good sense, and perfect christian candor, which characterize all the sayings and doings of these intelligent and conscientious Friends. We give a few extracts.

Most of the aristocracy of Ireland reside in Dublin, and spend much of their time in riding and visiting. Many of the streets being wide and M'Adamised, it is pleasant and easy to ride over them for an airing. The contrast betewen the rich and poor was more striking than in any other place we visited. Although the carriages and equipage were moderate, compared with those which we had seen in London, yet the squalid appearance, and the patched and tattered garments, of the numerous beggars at all times to be seen in every part of the city, showed a state of poverty that we had not before witnessed; and a stranger, with any benevolence of feeling, would soon have his pockets lightened of all the copper they contained. The poor are not, however, generally importunate, but solicit alms with mildness and modesty; they never knock or ring at the doors. Middle-aged women mostly have a babe in their arms, and not unfrequently two, which they call twins; they are said to be very kind to each other, in lending their children for this purpose.

Much of the labor is performed by women; they work in the fields side by side with men; generally bare-footed and bare-headed, while the men have shoes and hats; and this does not outrage English feeling or delicacy. It is only on moral and religious ground that woman must not assert her equality, nor have it advocated for her. In the political arena, she is not only equal, but head, ruler, Queen.

It may be asked whether all this poverty, filth, and degradation, are not as bad as our slavery? I am fully prepared to say no; for our slavery is all this, and more. There, amidst all, they have comparatively good schools, where the poor can and do send their children for instruction; hence a better race is coming up. They have also their abundant places of worship, as well as their "domestic missions," of which many avail themselves, and are benefited. They have their children around them, and find their mud-wall and ground-floor cabin to be a home for them, where their privacy and enjoyment may not be invaded. They have some redress for injuries by law, as well as in the sympathies of those to whom they may represent their wrongs; they *may beg*, and they are *free* and can go and come as they please, to some extent at least; as the crowded steerage of the ships to America bears witness.

In many cases, our slaves in the South have no clothing at all allowed their children while young, and that of adults is often as bad as bad can be. Our slaves cannot be taught to read; have no redress for injuries; have nothing they can call their own—except their sufferings and sorrows—not even themselves or their children. In short, ours are *slaves*, to be driven about at any time and all times, at the will of another; the law considers them as mere chattels, and they are treated accordingly. One class is oppressed and poor; kings, nobles, and priests, living by their hard labor. The other is robbed of every thing, and we living in part on the spoils. The wrongs of both need reparation, and both will get it.

The generous, warm-hearted hospitality extended to us, during the week we remained in Dublin, will long be remembered with pleasure.

In some instances we heard persons bestowing much praise upon "Father Mathew," for the great good he is doing to the *poor*, in bringing them to habits of temperance; while the eulogists were at the same time sipping glass after glass of wine, and expressing their likes and dislikes of the different kinds. The time, we may hope, is not far distant, when a correct public opinion will show the wine-bibbers and moderate drinkers, that they are the greatest stumbling blocks to the progress of a cause so eminently calculated to benefit mankind.

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We rode out of town a mile or two, to call upon our friends George Combe and wife, who received us cordially. It was no small gratification to receive the welcome of those who had contributed so much to our pleasure and instruction, in our own country.

Accompanied by our kind friend, George Thompson, we left Edinburgh to return to Glasgow, through some of the lakes, and over the highlands of Scotland. Taking steamboat, we passed up the river Forth to Stirling, where is another of the Castles, situated on one of those isolated and almost inaccessible rocky heights, for which that country is so remarkable. From Stirling we proceeded by post-coaches to Loch Katrine; here we employed two boatmen, and were rowed the length of this water, ten miles, passing the small islands, and places celebrated by Walter Scott, in his "Lady of the Lake." One of our boatmen had been employed by this author, in his visits to those scenes, while writing that work. He related many incidents that were amusing and interesting, and could, I believe, repeat the contents of that volume, answering our questions by copious recitations, much to the delight of our companions. All the ponies kept to convey passengers to Loch Lomond, five miles distant, were on the other side. After taking some refreshments of milk, and oat-meal bannocks, we prepared for our walk, (the men carrying our baggage,) which we accomplished without much fatigue: the volubility of our guide and the constantly varying highland scenery, beguiled the time and distance. We passed down Loch Lomond, in a small steamboat, twenty miles; on the side of this lake is Ben Lomond, the loftiest peak of the highlands. This little excursion was rendered doubly interesting by the company and kind attentions of our friend, George Thompson. Our boatman, as well as others we met in the highlands, used a language I had not before heard, which, on inquiry, I found to be the Gælic; it is in common use; and is the first language the children of the highlands learn.

At a meeting in Glasgow, called for the purpose of hearing George Thompson speak on the subject of British India, a large number of the Chartists attended, and insisted upon being heard in relation to the wrongs and oppression under which they, their wives and children, were suffering, before the wrongs of those who were many thousand miles off were discussed. Although they were out of order, the meeting being for a specific object, yet we felt much sympathy and interest in their behalf; my wife requested, verbally to the chairman, and by a note, to have the liberty of addressing the audience a few minutes, but it was denied her. A colored man, Charles L. Remond, of Newport, Rhode Island, was, however, listened to with attention, as he had also been in London and other places; showing that while they have a strong prejudice against listening to the expostulations or exhortations of women, they have not the unholy prejudice against color, that so cruelly oppresses that portion of our fellow-citizens in this country.

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At Edinburgh we took coach for New Castle, stopping at Melrose, to view the ruins of Melrose and Dryburgh Abbeys, and to visit Abbotsford familiarly known as the residence of the late Walter Scott. In this ride we met with a slaveholder, from the State of Georgia, who at first seemed indisposed to converse on the subject of their oppressive system; saying that the pleasure of a recent day's ride in Ireland had been spoiled by two young Irishmen pressing that topic upon him. He attempted, however, to compare the condition of the laborers of that country with that of our slaves, as favorable to the latter. But finding that we were from the United States, and had some knowledge of the "peculiar institution," and of the unparralleled wrongs and sufferings to which one-sixth portion of our fellow citizens are subjected, he ceased to urge that point, and afterwards talked more freely respecting our slavery, as well as on other subjects. In visiting the above mentioned places, he attached himself to our party, leaving a young man from Baltimore, who was with him, to take care of himself.

From the Herald of Freedom.

"TALES OF OPPRESSION."

We have published numbers of these interesting narratives, from time to time, from the National Anti-Slavery Standard. Our readers find one of them on the last page of to-day. Isaac T. Hopper, the author of them, is a very remarkable man. He resides in the city of New-York—is one of the Executive Committee of the American Anti-Slavery Society, and is connected with the Anti-Slavery office in the city. He is a member of the Society of Friends, unless they have *disowned* him. They were "taking steps" after him, when we were in the city recently, at the national meetings. The heresy they are hunting him for is his connection with the national anti-slavery paper. For this they are seeking to cast him out of their *broad-brimmed synagogue*. We trust they will succeed,—for Isaac T. Hopper is too much of a working christian to be a technical Friend, and too much of a MAN to be a Quaker. The traces of Sect are not made for limbs like his.

We had the pleasure of staying at his and his wife's hospitable home while we attended the National Anniversary. We had heard of him as an extraordinary man in character and appearance, and were specially curious to see him for his reputed resemblance to Napoleon Bonaparte. And he does indeed resemble him. We met with one of his daughters at Philadelphia *before seeing him*, and we at once apprehended she was a relative of his, from her Bonapartean features, and so told her on being introduced to her. Joseph Bonaparte is said to have remarked on seeing Friend Hopper, that he so resembled the Emperor, that with his uniform on, he would be mistaken for him by his own household. He is about seventy years of age, but has all the activity and vivacity of healthy middle life. His eagle "eye is not dimmed, nor his natural force abated." There is not a grey appearance in his full head of hair, and his form is round and full, and muscular as in the prime of life. He wonderfully resembles the likenesses we have seen of Napoleon. The high, aquiline nose—the flaming eye—the *adamantine*-marble forehead—the delicate, firm mouth,—the same under-size and peculiar form—the stooping shoulder, neck, and singular set of the head, so distinguished in all the statues and busts of "The Little Coporal." And he speaks like him, and moves like him. Rapid clear, sententious in his conversation—without a repetition, or spare word—or any hesitancy of thought or speech. We heard him talk a good deal, and all he said was as trim and fit for the press, as the "Tales of Oppression,"—which, by the bye, we understand he narrates from memory, and without any reference to record, except the records made in his vivid recollection by the events themselves. If he had been bred a warrior, he would have been another Bonaparte. But he has lived a Quaker, with the exception that he has been by no means "*quiet*"—as the baffled kidnapper and the rescued slave could testify. He has been a perpetual "committee of vigilance," ever since the day mentioned in the number of his "tales" we to-day publish. The fugitive slaves know him as well as they know the North Star, and the man-hunters hate him as cordially as they do that constant lamp and *guide-board* to the poor bondman's City of Refuge. He has been the NEGRO'S FRIEND, and now the broad-brimmed corporation are period of his life, are dogging his foot-steps with the blood-hounds of Sect. If they overtake him, woe to them. They will find their dogships in the grasp of the Numidian Lion. Yet they can "cut him off." They can vote him "guilty of breach of solemn covenant." But if they do, he will give the world another number of his "Tales of Oppression." They had better beware, though we hope they will not.

His son-in-law, James S. Gibbons, another indefatigable friend of the slave, is undergoing the same "labor," and for the same cause, to wit, *undue fidelity* to Christ.

They are *demurely* settting the excommunicatory trap to catch him. Whether they make it out of texts in the XVIII of Mathew, or not, we don't know. The sects all agree, we believe, in that perversion. We apprehend they will become more friendly than they have been. The Quakers have been hun and persecuted a great deal in times past, but now they are beginning to ape their solemn persecutors in "cutting off" their more conscientious members—amputating them to save the sound and healthful and active body—and they will find sympathy and respect, and be admitted into the Brotherhood of Christians.

The corporation goes by the name, we believe, of Rose Street, or Grace Street, meeting. They had threatened Charles Marriot, another most exemplary member—but expected he would decline a re-election to the offensive committeeship with Friends Hopper and Gibbons. He has not declined it, and we heard before leaving the city that the *gay* brotherhood had begun to "*step*" in regard to him.

Oh what mummery and what a mockery of the Chistian profession! Will this age see men delivered from it—or are they irremediably blinded!

WHITE SLAVES.

Busbequius, a native of the Netherlands, who travelled in Turkey about the middle of the 16th century, gives the following accecunt of *coffles of white slaves!* "I stayed about fourteen days at Constantinople to refresh myself, and then I entered on my journey back again to Vienna: but I was entertained with an inauspicious omen,—even a very sad spectacle; for just as I was gone out of the gates of Constantinople I met whole waggon loads of boys and girls, which were brought out of Hungary to be sold at Constantinople, no merchandise being more frequent among the Turks than this. For, as when we leave Antwerp we meet with all kinds of goods and merchantable commodities importing into the town, so here, every now and then, there passed by us abundance of poor miserable Christian slaves, which were going to be sold in the markets to a perpetual bondage. There was no distinction of age; old and young were driven in herds, or troops, or else were tied in a long chain, as we are wont to tail horses when we carry them to fairs. When I beheld this woful sight, I could not forbear weeping and bemoaning the unhappy state of poor Christendom."

A FEMALE SLAVE.—I had purchased her for her great beauty, but soon found that she was active, intelligent and lively. At first our only means of conversing was by signs, and her eyes sparkled with pleasure whenever she succeeded in comprehending my meaning. After the task of preparing our evening meal had been concluded, I frequently called her to my side and endeavored to acquire her language, which was of a silvery sweetness, every word terminating in a vowel. Sometimes she sang the wild and plaintive airs of her country; and when I had explained to her that this also was not my native land, she would point in the direction of her own, and her eyes would fill with tears at the recollection of her own happy home.—*Wellsted's City of Caliphs.*

Let us only act with an earnestness and perseverance worthy of the cause in which we are engaged. The blessing of Heaven will recompense us; and we shall have wiped away a stain justly to be regarded as the foulest blot that ever disgraced the annals of a free and enlightened people.—*Wilberforce.*

An humble behavior is that real beauty, to which all politeness pays an awkward compliment, by studying to resemble it, without being it.—*John Dwight.*

Communications.

OHIO ANTI-SLAVERY SOCIETY.

MOUNT PLEASANT, (Ohio,) June 4, 1841.

To the Editor of the Standard:

The Ohio Anti-Slavery Society closed its proceedings yesterday, after an interesting session of nearly two days. The meetings were held in the "*Associate*" and "*Friends*" meeting-houses, and have been very largely attended by delegates from every part of this state, and from other states, also by the inhabitants of this town and vicinity. During the whole of the meeting, for the most part, there was a full development of noble enthusiasm, enterprise, impartial freedom, and self-sacrifice, worthy of the "martyr age," and the philanthropic cause in which they were engaged. Scarcely a pseudo Abolitionist was present; or if so, he dared not expose himself to the burning spirit of universal liberty which animated the whole meeting, and caused the faces of all to shine, or turn *pale* with fear, for the cause of iniquity and blood. The hospitality of the people in Mount Pleasant was delightful, and characteristic of true "*Friends*." The country and scenery were very romantic and beautiful—the gatherings of the Ohio Abolitionists peculiarly pleasing and enlivening. *Four* horse teams, coaches, and long wagons, loaded with men and women from afar, together with the cavalcades of men and women thronging the streets from the neighboring towns and counties, rallying for the cause of human rights, spoke well for our noble cause, and afforded to the true philanthropist cheering evidence that abolitionism in Ohio was not "dying away;" and a fearfulness on the part despots, that the spirit of liberty is marching onward through our land, lighting up every hill and valley with its beacon fires, and even sending its refulgent rays across the Ohio waters into the gloomy land of Slavery, and opening the eyes of the blind, and setting the prisoners free; living witnesses of which we had present who had wofully experienced the horrors of Slavery.

ORGANIZATION.—In the absence of the President, Hon. Leicester King, Gen. Payne of Geauga county, was appointed Chairman, and Eli Nichols and George Guthrie, Secretaries. The Chairman then announced that a season would be devoted to silence and meditation, after which Joseph A. Dugdale, a Quaker minister, offered audible prayer. *Committees* were then appointed to make out the roll on business, finance, and to nominate officers for the ensuing year.

CHARACTER OF THE CONVENTION.—The platform of Ohio Abolitionists is as broad as humanity and Christianity can make it. On motion, all men and women present, who advocated the doctrine of immediate emancipation, were invited to enroll their names as members of the Convention, and to participate in its proceedings, without producing any *wry faces*. From the organization of the meeting to its close, whenever any question was to be tried, Gen. Payne, and afterwards Judge King, the President, in an easy and familiar manner addressed the men and women, "*as many ladies and gentlemen as are in favor of the question*," &c. This, I was informed, has ever been the character of Ohio Abolitionism; when they talk about "*persons*," they recognize women; when of human rights, not the emancipation of the three millions of slaves only, but the free exercise of inalienable rights of *all* God's children. Therefore, in all their anti-slavery meetings and conventions, all preach, pray, speechify, and vote, according to their own conscientious views. Such a spirit hath given the Ohio Abolitionists a zeal and power which I have heretofore scarcely ever witnessed. Their faces shine when compared with the bigoted sectarian pro-slavery spirit of the seceders from the old platform, who have gone to their farms, their merchandise, their law, or scholastic theology, or peradventure have married a wife and cannot come.

Addresses.—While the business committee were preparing to report, Messrs. Parker, Burgess, and Morris, were called to the stand, and delivered short, spirited, and edifying addresses on the extent of the slave system and its [illegible] and practical support to the system by the free States; their disclaiming all right to interfere with it, even to influence the general government; the fearful increase of slavery in our land for twenty years past; and its representative power in the national government; its demoralising and bankrupting influences over our institutions; inconsistency of slavery and Christianity, and of sending such a Christianity to the heathen; the government turned a kidnapper, to help the slave-holder recover his fugitive slaves from Florida Indians; increase of slave-trade within a few years in the United States; the entire neglect of American cruizers to capture slavers; slavery the governing power at Washington, standing behind the President's chair; enslaving the northern people; denying the people's right to petition; muzzling the press; only two pressess in Ohio published Mr. Giddings' speech; threatening like a froward child to dissolve the Union; corrupting the prophets, and rendering the pulpit dumb; and causing them to prophesy deceitfully, thus demoralising the people. Yet where is the man who dare to stand up and *pray* for the continuance of slavery? Let the moral atmosphere be purged of slavery, and it would hide its hideous head. *Hope and Prospect before us*—Here Mr. Morris surely was enlarged and free, in view of the efforts and struggles to overthrow the system; he was sure of triumph, because the women were enlisted in the anti-slavery warfare; and whenever and wherever they have been enlisted in any enterprise from the days when the Hebrews went out of Egypt to the present time, the enterprise has invariably triumphed. He bade the women and all to go on and let their watch-word be onward.

The *Business Committee* reported that the afternoon would be devoted to the reading of the annual report and the interests of the society; and the evening to hearing addresses.

Afternoon.—Dr. Bailey, Chairman of the Executive Committee, read their *Annual Report*—setting forth the embarrassed condition of the Society, and its inability to employ lecturing agents.

The *Philanthropist* for the past year has dragged heavily, and is now eight hundred dollars in debt, from various causes; diminished patronage, gratuitous distributions, exchanges, want of punctuality on the part of its subscribers to pay, and the injudicious multiplication of anti-slavery publications, thus dividing the patronage, &c.

ANTI-SLAVERY CAUSE IN GENERAL.—The feelings of abolitionists with regard to their cause depends upon their position while surveying the field. A *local view* of our cause will often make the friends to doubt and despond, while a *general survey* will inspire them with confidence and newness of strength. Oftentimes when our vision is confined to the influences contiguous to us, they are rank pro-slavery; oppressive *black laws*; muzzled press; a sleepy and dumb pulpit; a pro-slavery magistracy and constabulary force;—a more enlarged view throws light and joy over the field. No longer is the doctrine of immediate emancipation considered fanatical; and the feeling that slavery promotes the country's interests is seen to be false; while its demoralising and bankrupting influences are being exposed. Latent abolitionism is diffusing itself through our land, and fast undermining the system of slavery.

These changes have been effected by anti-slavery truth, and other influences—as emancipation in the West Indies; agitation during the Presidential canvass; general protests against both political parties; embarrassments caused by the slave system; results of the census, showing the blighting influence of slavery in this country, compared with the ennobling and redeeming influences of emancipation in the West Indies; the rank injustice and suicidal influences of the one, and the merciful, impartial, and glorious effects of the other, are now being generally discovered. The effects of slavery, compared with freedom, on population, agriculture, arts and sciences, wealth, morals, domestic and social happiness, all are beginning to be seen; and slavery cannot long survive. The *Amistad captives* being stolen from their country, the result of there being a market for them; their self-liberation; wafted to our shores and brought before our courts as criminals; the decision of the courts; their liberation; their aptness to learn; their noble demeanor compared with the colored people of this country; have *exemplified* the degrading, palsying influences of the yoke of slavery. The recent *decision* of the *Supreme Court* of Ohio, in declaring every slave to be free the moment he sets his foot on Ohio soil, with the consent of his master; the noble *position* of Governor Seward in refusing to yield to Virginia her slaveocratic demand; the repeal of the *nine months* law of New-York, are all important, and should cheer every friend of the slave. The movements in the *Kentucky Legislature* constitute a new era in the anti-slavery enterprise. *Foreign operations* and *influences*; emancipation in the East Indies, the introduction of the cotton culture there, to compete with American slave-labor cotton; the World's Convention; anti-slavery agitation in France, Denmark, Spain, and Brazil; the Chartist agitation in England—shows how vast and wide-spread the spirit of anti-slavery is in the world, and demonstrates its practical effects. History, philanthropy and truth, all declare that it must advance and triumph. The very interesting report was adopted. Robert Hanna wished the friends to know that the three men whom Gov. Seward refused to give up to Virginia were *colored men!*

TREASURER'S REPORT—Showed the disbursements of the Society for the past year to have been $6,798 37 and the receipts to have been $5,566 87, leaving a balance due the Treasurer of $1,231 87; this together with other debts due from the Society amounted to $2,200 00. The Convention then went into a committee of the whole on finance—some spirited discussions ensued with regard to the disposal of the Philanthropist.

After some sparring, and suggestions respecting the transfer of the subscription list of the Philanthropist, and removing its location, a motion was made and accepted, to take up the question of $2,200, &c. Pledges and moneys were then received, during which, short speeches were made by a number of persons, and $800 were pledged and raised. A committee was then appointed, to report on the Philanthropist, and the manner of liquidating the debt.

Evening Session—In the Associate Church.—The following resolution was offered, in support of which E. D. Hudson addressed the audience an hour and a quarter;

"Resolved, That the nominally free States have, willingly, knowingly, and wickedly, sustained a system of unutterable abominations, in American slavery, for reward; and are responsible for all its evils and demoralizing influences upon our nation; inasmuch as they have ever possessed the power of destroying the system."

After which, Rev. Dr. Dyer Burgess addressed the audience half an hour on the Bible argument of slavery. The resolution was referred to the business committee; the audience was very crowded and attentive.

Thursday Morning.—Session commenced by a season of silence, after which Dyer Burgess offered audible prayer. The committee on the Philanthropist reported, approbating its former course, and recommending it to an increased patronage. Dr. Bailey made a proposal to be responsible for the Philanthropist, provided the society would pay his salary of $800; matter referred to the Executive Committee. The *subject of Finance* was then resumed, and short, stirring speeches made,—quite a *fanatical spirit* was aroused, and pledges and moneys received to the amount of $1,057 00, making the whole amount of pledges and moneys received, to be $1,862 00; this subject occupied the major part of the morning; after which, Thomas Morris addressed the audience in an animated strain for nearly an hour, setting forth the connection of Church and State, and their emulation in supporting slavery—and by so doing, on the one part, violated and trod under foot the principles of Christianity—and on the other, a total disregard of the principles of the Constitution and of common law.

He denied that the Constitution supported slavery, when properly construed: and contended that we had a right, like General Jackson, to give it such a construction as should comport with the principles of [illegible] and common law—that we were not bound to help suppress any effort of the slaves to enjoy their inalienable rights, or to restore them, when they flee away, to their masters again—and the duty of abolitionists, when they go the ballot-box, to make the fundamental principles of the Constitution the governing principle, and to elect no man who would not contend for them inviolate, to defend our lives, liberties, property, the liberty of the press, freedom of speech—all of which have been rendered insecure, and have been trodden under foot by slavery.

After Mr. Morris closed his speech, a motion was made to adjourn the Convention, sine die, to make way for one of a political order; notice had been given previously by individuals, that the Convention would change its character Thursday afternoon. This motion was opposed, and not carried.

Thursday Afternoon.—The business committee reported the following resolutions, which were adopted without discussion:

1. Resolved, As the deliberate opinion of this Convention, that John Tyler, the President of the U. States, ought, as the faithful and honest executive of a free people, whose government is founded on free principles, to emancipate his slaves, because we are fully persuaded that the holding of slaves is a violation of the principles and object of the Constitution of the United States.

2. Resolved, That the Secretaries of this Convention be instructed to transmit a copy of the foregoing resolution to John Tyler.

3. Resolved, That, notwithstanding the embarrassed condition of the anti-slavery societies, the events of the past year, and the signs of the times, emboldens us to hope more strongly than ever for the speedy abolition of slavery throughout the world.

4. Resolved, That this Convention feel deeply grateful to Divine Providence for calling the attention of the American people in so many ways to the great evils of slavery, and in awakening their minds to the necessity of their removal.

5. Resolved, That the decision of the Supreme Court of the United States, at Washington, in the case of the Amistad prisoners, among other recent events, affords us the most encouraging evidence of the progress of our principles, and a token of their ultimate triumph.

6. Resolved, That John Quincy Adams and others are entitled to the warmest thanks of the friends of humanity every where, and will be honored by posterity for their noble defence of those helpless strangers.

7. Resolved, That we admire the moral courage of J. R. Giddings, that true representative of Ohio freemen, and the boldness with which, in the face of any attempt to brow-beat him, he exposed to the world the fact, that our General Government has resolved itself into a slave catching government—wasting the blood and treasure of the people of all the States, for the sole purpose of reclaiming the runaways of a few slaveholders.

8. Resolved, That the late decision of the Supreme Court of Ohio, declaring the fact, that slaves introduced into that State by the consent of their masters thereby become free, is a noble vindication of the Constitution, and a new incentive to abolitionists to persevere in their good work, and to embrace every opportunity thus offered for breaking the yoke of the oppressor.

9. Resolved, That the court of Common Pleas of Hamilton and Clermont counties are entitled to the confidence of every patriot, for having recognized, in the face of a prejudiced community, the principle universally acknowledged in theory, but long negatived in practice—that *liberty* is a fundamental principle, and that Constitution and law, contrary to natural rights, must be strictly construed.

The resolution submitted to the Executive Committee Wednesday evening was reported. Professor Nevins objected to it, "that the free States were responsible for *all the evils and demoralizing* influences of slavery," &c.—He was replied to briefly by James Boyle, and referred to that portion of scripture declaring, "that the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, should be on that generation"—that when there was a partnership in crime, the guilt could notbe divided; each individual is responsible for the whole. A spirited discussion was likely to ensue, and the previous question was called for and carried, and the resolution referred to the business committee.

A resolution was then introduced, "That we strongly recommend to the friends of the slave, so far as possible, to abstain from the purchase and consumption of the products of slave labor." This resolution also had the go-by, by a motion to lay it on the table, which was carried.

Professor Nevins introduced the following resolution: "That the Church of Jesus Christ is the hope of the anti-slavery enterprise, and it is our duty to endeavor by all proper measures to secure its full and cordial co-operation,"—and then inferred that the present pro-slavery organizations, called churches, were the hope of our enterprise—that the General Assembly of the Presbyterian church had absolved itself from the guilt of slaveholding by declaring slaveholding to be sinful—though now it was, both positively and negatively, connected with slavery—and if the body of a church was guilty of slaveholding, there might be individual members of that body not guilty—and wholesale charges against the Church, as they had been made by Garrison and others, had a tendency to impair the confidence of the people in the vital piety of the Church—that ministers of churches and laymen had taken the lead in the anti-slavery enterprise,—and recommended A. A. Phelps' exposure of Garrison as an antidote to the wholesale charges brought against the Church. The very gist of the whole question was now introduced. This speech was the only one which partook in the least of new organization, and operated like a *rasp* upon the ears of the major part of the Convention. Mr. Butts, of Cleveland, seeing the general eagerness to reply and the danger of his clerical brother, having his clerical robes, under which pro-slavery had found a retreat, pretty thoroughly torn, and the demon in the Church exposed—called for the previous question, and cut off all reply. The question was carried, and the Convention adjourned *sine die*.

REMARKS.—The reason why the foregoing resolutions were hurried through without debate, and so far as possible all discussion *cut off* by the previous question, was owing entirely to the political feeling of the Convention, and the anxiety to discuss or decide on that question. The abolitionists of Ohio are fierce for independent nominations—and still nine-tenths of them are decided and uncompromising friends of the old anti-slavery society, and contend for its broad platform. Their sympathies are, in ninety-nine cases out of a hundred, with the American Society. They are as firmly and fiercely in favor of equal rights—of all, men and women—as of political organization. New organization and political organization are not synonymous here, as in the eastern States. Neither do they contend, that political organization must be the "living principle" of an abolitionist. As a body, they are firm friends of Garrison. Even those who call themselves non-resistants, believe it to be the most expedient course of those who go to the polls, to organize themselves into an independent party—at the same time, not so far committing themselves to their own party, but that they would make the candidates of other parties their own.

Political Organizationists in Ohio are altogether of a different character and sentiment from political organizationists in the eastern States. They are democratic; willing every one should act as he (or she) thinks fit; anti-sectarians,—uncompromising advocates of equal rights, of men and women, and opposed to all proscription for opinion's sake.

There was a perfect fanaticism among the abolitionists with regard to politics—fierce for the onset at the ballot-box. The consequence was, (which I believe to be the inevitable tendency of entering this or any other moral question into the political arena,) the Convention assumed more of the political than a moral character, and the moral question of slavery in the main had the go-by. Still I must say it was good for me to be there. There was a noble enthusiasm and spirit of philanthropy, which I never before witnessed, in most of the members of the Convention. Young men and women came up 30, 40 and 50 miles on horseback, to the gathering. One four-horse team, with a long wagon, (a *low, black schooner, swift sailer*, called the "LIBERATOR," constantly engaged in transporting "happy slaves" from Virginia and Kentucky, to Victoria's land,) came up two hundred miles, loaded down with men and women, to the Convention. It was a grand sight, and nobler still to witness their entire devotion to the cause of human liberty, and their "*go-ahead*" spirit in every humane and philanthropic enterprise. Thine for human rights,

E. D. HUDSON.

POLITICAL CONVENTION OF OHIO.

Immediately after the adjournment of the Convention of the Ohio Anti-Slavery Society, a Convention was organized to consider the question of political action of Abolitionists.

General Payne was appointed Chairman, and Dr. Abraham Brooke, Secretary.

A business committee was appointed, which reported the following resolutions:

1. Resolved, That while we view slavery as a political evil of the highest magnitude, and the ballot box as a legitimate instrumentality for the overthrow of that institution, we believe it to be the duty of the citizen in choosing his rulers to take into consideration all the just interests of his country, and to cast his vote in such a manner as he believes will be most condusive to the public good.

2. Resolved, That no candidate for office ought to receive the vote of a citizen of the United States who is not a faithful believer in the great doctrine of the equality of rights, as taught in the Declaration of Independence, and sound in principle on all questions touching the subject of slavery on which he may be called to act officially, and who will not be faithful in carrying into effect the great principles above mentioned.

3. Resolved, That this Convention sustain the nomination for President and Vice President recently made by the National Anti-Slavery Convention in New-York.

On motion the first resolution was taken up, and very ably defended by Messrs. Smith, Burgess, Morris, and others, only one speaking against it, and was carried almost unanimously. The discussion being somewhat lengthy, and the time for adjournment having arrived, the Convention adjourned till Friday morning, 8 o'clock.

Thursday Evening.—Mr. Barber, Agent for the Colored school Societies, addressed the *women*, (the term *ladies* being here discarded as an appellation applicable only to aristocratic white, a kind of souless playthings,) in a very interesting manner for an hour and a half. After this the Political Convention was called to order again, and the third resolution taken up for discussion—Messrs. Erwin, Burgess, Smith, and Morris, on the adoption, and by Messrs. Purdy, E. D. Hudson, &c. against it. The resolution was adopted by a large vote. Some were opposed to accepting the nominations who were in favor independent nominations. It was the opinion of a large number of the Convention that the selection of the New-York Convention was injudicious; that Gov. Seward of New-York would be a much better and more popular candidate than Birney.

The first resolution was then taken up and laid on the table, and the Convention adjourned *sine die*.

E. D. HUDSON.

A little girl in New-York was thrown into severe convulsions, produced by fright, on being shut up in a dark room as punishment. The attending physician at one time entertained doubts of the recovery of the child. She is happily restored.

In one of the townships in Monroe county, in Missouri, an individual had a large sum of money loaned out to different persons. Having lately attempted to enforce a collection of his debts, all the constables and magistrates in the township resigned, to prevent his getting the money.

The population of Connecticut is about 300,000, and of this population, in the late census, but one man, who was a citizen, was found who could not read and write.

It is said that within the last five years, the number of Jews of the Holy Land, has increased from 2,000 to upwards of 40,000, and that it is still increasing.

Mark Adams, a truckman in Boston, was convicted on Wednesday of cruelty to his horse, and fined ten dollars and costs.

The Standard.

NEW-YORK, THURSDAY, JUNE 17, 1841.

THE PROGRESS OF DEMOCRACY.

THE PROGRESS OF DEMOCRACY, Illustrated in the History of Gaul and France. By ALEXANDER DUMAS. Translated by an American.

This is the title of a volume recently published, in very neat style, by the enterprising young booksellers, J. & H. G. Langley, 57 Chatham-st. New-York. The amount of historical information embodied in 376 pages is very great; yet the style is attractive, notwithstanding this extreme condensation and conciseness; and it bears internal evidence of being well translated. The leading idea of the book is to show the constant tendency of power to depart from the hands of the few into the hands of the many. A continued analysis of prominent events in the lapse of ages illustrates the democratic principle slowly evolving itself, from circumstances apparently the most unpropitious.

Among these events a few of the most conspicuous are,

1. Papacy sustaining an *elected* popular power, in opposition to an *elective* aristocratic power; thus fulfilling a democratic mission by defending the people against royal and seigneural encroachments.

2. The establishment of an *hereditary* principle of royalty, striking at both nobility and church; "for by losing the power to create, they also lost the power to destroy."

3. The rebellion of Cambria against the nobles; that being the first city which resolved to constitute herself a *Commune*. Of this M. Dumas says, "Communes were organized. They struggled, triumphed—obtained their charters. A new order claimed footing on the social ladder; and when questioned concerning its name, declared itself *The People!*"

4. The money that passed into the hands of tradesmen and mechanics from extravagant nobles preparing for the Crusades; also the great extension of commerce, which followed the Crusade. "With the enjoyment of the comforts of life came the desire of retaining them. The method of preserving them to the poorer classes was evidently such a constitution as should guaranty their social and political rights; and the means of procuring such a constitution were to be found in emancipation."

5. The granting letters of nobility to commoners.—Philip the Bold was the first who aimed this blow at the aristocracy. The man who obtained this distinction was a silversmith, named Raoul. "But two centuries had elapsed since the people struggled to escape from the condition of serfs; and already they began to be nobles. This reign, placed between the purely feudal, and the monarchical feudal government, was a reign of social transformation. The religious spirit that had incited the Crusades; the power of the Popes, who had accomplished their democratic mission; the powerful order of the Templars, who were condemned as criminals, yet who, perhaps, suffered as martyrs;—these fell. The Parliament and the Third Estate; the Republic of William Tell in Switzerland; the republic of Van Artevelde in Flanders;—these arose. And the monarchical ground trembled at these first eruptions of the popular volcano."

"If our readers have followed with attention this history of France, they must have remarked that each successive revolution resulted in the removal of property from the hands in which it was found, and its transfer, by division, into more numerous hands—thus always bringing it nearer to the people. This is because the men who are born upon a territory, have, alone, the right of possessing that territory; for as God made them for the land, so he made the land for them. Chance may for a longer or shorter period keep them from its possession, but harmony is interrupted until it is restored to them again. Hence arise revolutions, which appear to derange the social order; but which, in reality, tend to the primitive re-organization of that order."

We have given this brief outline, that the reader may form some idea of the general plan of Dumas' work.—It contains within itself sufficient recommendations to a philosophic mind; but if we mistake not, abolitionists have peculiar reasons to feel interested in this author. Unless we have been repeatedly misinformed, this Alexandre Dumas, who has long maintained a high rank among the literati of France, is son of the mulatto General Alexandre Dumas, whom Napoleon called "the Horatius Cocles of the Tyrols." He was one of Bonaparte's favorite officers. In the army of the Alps, with charged bayonet, he ascended St. Bernard, defended by a number of redoubts, took possession of the enemy's cannon, and turned their own ammunition against them.—In the expedition to Egypt he likewise signalized himself; indeed his troops, composed of blacks and mulattoes, were everywhere formidable.

We quote from the Introduction, as an indication of this author's style:

"When, in process of time, the whole eastern world became inhabited, God willed that the people should be instructed by science and enlightened by religion; and that none should escape the benefit of this double blessing, He decreed that all the nations of the earth should be brought, by conquest, within the arms of the Roman Colossus.

And to prepare for this great era of civilization and Christianity, at a period no less than fifteen centuries previous to its advent, we see the following concurrent movements coinciding with the eternal purposes of Jehovah. From Egypt there set forth simultaneously, a colony of wise men under the guidance of Cecrops, who reared that cradle of the arts and sciences, Athens; an army of soldiers commanded by Pelasgus, whose sons founded Rome, the symbol of universal conquest; and a band of slaves, led by Moses, from whose descendants was born Christ, the type of universal equality.

Thence, hastening forward the mysterious work, appeared, in Greece for *instruction*, Homer and Euripides, the poets; Lycurgus and Solon, the legislators; Plato and Socrates, the philosophers; and the whole world studied their poems, adopted their laws, and assented to their dogmas!

In Rome, for *conquest*, Cæsar, general and dictator; whose army swept across the world like a mighty river, receiving in its bosom the tributary

the cities; and supineness, the camps. Men drooped under the weight of mantles, so light that the breeze would lift them from their shoulders. Women passed their days at the baths, and left them, veiled, for houses of licentiousness. Soldiers, unarmed, reposed on couches beneath painted tents; and drank from cups heavier than their swords. All things had become venal; the integrity of citizens, the honor of wives, the service of warriors. A nation is near its fall when its *lares* are statues of gold.

The young and pure morality of the gospel was not in harmony with this worn-out and corrupted world. The primitive race, fallen into impiety, was destroyed by water; the second, steeped in corruption, was now to be purified by fire and sword.

Accordingly, from the heart of countries unknown to this degenerate people; from the North, the East, and the South, with great tumult of arms, arose innumerable hordes of barbarians. They rushed over the land in irregular masses; some on foot; some on horses; some on camels; and some on sleds drawn by the rein-deer.—They crossed rivers by floating on their bucklers; they traversed the sea in frail barks; they went onward driving the inhabitants before them with their swords, as the shepherd drives the flock with his crook. They overturned nation after nation, as if the voice of God had said, I will mingle the people of the earth, as the whirlwind mingles the dust, until from their contact the sparks of the Christian faith shall be kindled over the face of the earth; and ancient times and memorials shall be forgotten, and all things shall become new.

There was, however, order in destruction; for, from this chaos, a new world was to emerge. Each actor in the drama had his part assigned him; God having apportioned to each his task, as the husbandman designates to his laborers the fields they are to harrow.

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Thus passed away Alaric, Genseric, and Attila; men who, instructed in their mission by a savage instinct, forestalled the judgment of the world; entitling themselves the hammer of the universe, or the scourge of God. When the wind had dispersed the dust of these countless armies; when the smoke of these blazing cities had ascended to the sky; when the vapors arising from these murderous battle-fields, had returned to the earth in fertilizing dews; when, in short, the eye could penetrate to this immense chaos, through the vale of dust, smoke, and vapor, that enveloped it, a young and renewed people were seen pressing around a few old men, who held the Gospel in one hand and the Cross in the other. These old men were the fathers of the church.—These young people were our forefathers, as the Hebrews had been our ancestors; living springs which gushed pure from the earth, at the very spot where the corrupted waters were ingulphed."

KIDNAPPING IN BOSTON.

About three weeks ago, the schooner Wellington, J. S. Higgins master, sailed from Newbern, N. C., for Boston. Four days after the vessel left, the voice of a *man*, faint with hunger, hailed the crew from the hold, and supplicated for food and protection. It proved to be John Torrence, a poor slave, whose master had permitted him to hire his own time for thirty dollars a month, allowing him all he could make over this. By great exertions he had bought his wife, and sent her on to Philadelphia with her babe. He had afterwards made an agreement to buy himself, and had paid all but $400.—But his heart grew "sick with hope deferred," and he hid himself on board the Wellington. As soon as the captain discovered he was on board, he resolved to put back to Norfolk, in Virginia, and leave the poor fellow in jail there; but the sailors, true to the characteristic kindness of their nature, threatened a mutiny.

The vessel arrived in Boston, and, by the pretended or real advice of those interested in the vessel and cargo, John Torrence was *confined on board*, under deck, while the cargo was discharging, and the new freight taken in. The poor man was told that if they let him go, the captain and mate would *suffer death* for it, if they ever went to North Carolina again, and by such stories, *after he was put in irons*, the victim was made to express a willingness to go back! One day, the week before last, the trembling fugitive determined to make one effort to escape; and jumped into the dock to swim ashore. He had nearly succeeded, when his attempt was seen by the mate and captain of the Wellington. At the same moment a boat came along with several men in her.

"Catch him," cried some one on board the Wellington. "I'll give you *two dollars* to bring him on board."

"I'll give ten, twenty, *any sum*, if you'll put me ashore," cried the victim. But he was unheeded. Probably the boat's crew thought it was a sailor trying to *shirk* his duties. He was seized, carried on board, and, by order of the captain, the mate put irons upon both hands, and confined him in the cabin. Afterwards, on his promise not to attempt to escape, one hand was unfettered, and he was allowed, now and then, to take breath on deck, when no *one was near*. But the moment any one approached, he was thrust down again to his place of confinement, and there guarded, day and night, by *armed men*.

Fearing inquiry into this wicked transaction, the vessel sailed away in the night-time, without entering her departure at the custom-house, and carried the poor sufferer back to his tyrants. The reason given was, that if they went back without him, they would be liable to imprisonment and fine; and it would break up their trade with Newbern. The mate, Benjamin Higgins, remained behind, trying to raise, among the citizens of Boston, $500 or $700 to buy Torrence's freedom; though in fact $400 was all that was required. This naturally gave rise to the suspicion that he meant to appropriate the residue to his own use. He was arrested by Rev. C. T. Torrey and others, on a charge of kidnapping; bound over in $500 to appear at the Municipal Court, and found bail. R. H. Dana, jr. appeared for the complainants, and Franklin Dexter for the defendant. Strange to say, he was discharged: a majority of the jury being of opinion, that the provisions of the statute, by virtue of which he was arrested, did not apply to his case. Yet the law against kidnapping is the *only* law which secures *any* free colored person in Massachusetts from being seized and carried off as a slave.

This affair produced great excitement in Boston, as it must needs have done in any community not dead to humane feelings. How long must the North endure these outrages upon her moral sense?

PARTY JEALOUSY.

We have received the following communication from John J. Colvin, Macedon, New-York.

"Instead of a neutral newspaper, as you promised, you are too strong a loco-foco for my taste; you will, therefore, stop my paper."

During the recent political excitement, so much pains had been taken to identify the Whigs with the abolitionists, that we had been accustomed to a charge as often repeated, as it was sincerely denied; but this charge of J. J. Colvin has the merit of being less hackneyed.—The difficulty is, politicians read the paper through party spectacles. They cannot believe that with abolitionists the annihilation of negro slavery is the paramount object, far outweighing all considerations of tariff, subtreasury, &c. If one man opens the paper and sees a severe condemnation of Daniel Webster's miserable truckling to Southern policy, he at once charges us with serving the interests of the democratic party. Another, of opposite opinions, is sensitive under the censure bestowed on the base servility of Martin Van Buren, or offended at the praise of Governor Seward's magnanimous course on the subject of fugitive slaves; and he straightway charges upon us a coalition with the Whigs.

When will men learn to rise above the miserable entanglements of party, and look at things in the broad, clear light of universal principle?

Our position has been too often defined to need a detailed explanation. Whosoever acts honestly on the subject of slavery, we praise him for that honesty, whatever we may think of his opinions on other points. With high respect for individuals of both parties, we consider the parties themselves as utterly unclean, and we have as little wish to be associated with them, as they have with us.

ERRATUM.—In the Review of the Hour and the Man, in our last paper, the following typographical error occurs, probably by carelessness of the editor in reading proof. "Like all true greatness, the union of *infirmities*." It should have been "*infinities*."

GOVERNOR SEWARD.

The following extract is taken from a letter written to us by a friend in Boston, whose sympathies are entirely given to the principles on which the democratic party professes to stand.

"Gov. Seward is a striking contrast, in one important particular, to most public men, and he ought to be honored accordingly. Most candidates for office give us high-sounding professions in favor of liberty, perhaps even pledges to support Anti-Slavery measures; but after they are elected (often, by our votes,) we hear nothing more of them in connexion with the Slavery question; except, perhaps, some cowardly act of subservience to the slave power. Gov. Seward, on the contrary, was very unsatisfactory in his answers *before* his election, but ever *since*, his course has been brighter, and ever upward. He has much more than surpassed all expectation. His conduct has been noble; and noble is, and will be, his triumph. How fully is he sustained by the people of the State, as represented in the legislative address to the people. I was once indignant that Abolitionists should have voted for him, after the reply he made them on the subject of the "nine months law;" in which he postponed the rights of man to the "courtesy due to our Southern brethren." I denounced him and his supporters in the Anti-Slavery Convention at Albany, in July, 1839. The latter well deserved it; for they had no right to trust to the rare occurrence of a politician turning out better than his professions. As to Gov. Seward, when he wrote that wretched letter to the Abolition Committee, it is charity to suppose that he had not his eyes open. The subject was new to him, and he was surrounded and confounded by the clamorous small fry of politicians, who pretended to be his friends; but who really are not capable of being any body's friends, but their own—and not that, intelligently. But he has redeemed all this: his *acts* have been admirable. In his controversy with the Virginians, his intellect has perceptibly brightened and broadened, as he went on. How high his ground, how sound, how clear!

My political opinions, you are well aware, are strongly opposed to those of Governor Seward; but you likewise know that this circumstance never affects my just appreciation of any man, whose course is truly magnanimous and praiseworthy."

QUAKER SLAVES.

It is worthy to be recorded in the annals of bigotry, that in 1659 two of the ancestors of Joseph Southwick, formerly President of the Massachusetts Anti-Slavery Society, were sentenced to be sold as slaves, for not attending the public worship of the Puritans, among whom they lived; they being members of the Society of Friends. The following order was issued by the General Court of Boston:

"Whereas, Daniel Southwick, and Provided Southwick, son and daughter of Lawrence Southwick, absenting themselves from public ordinances, have been fined by the courts of Salem and Ipswich, pretending they have no estates, and resolving not to work:* the court, upon perusal of a law, which was made upon the account of debts, in answer to what should be done for the satisfaction of fines, resolves, that the treasurers of the several counties are, and shall be fully impowered to sell the said persons to any of the English nation, at Virginia, or Barbadoes, to answer the said fines, &c.

EDWARD RAWSON, *Secretary*."

Edmund Butler, one of the Treasurers, for the sake of gain, sought to effect a sale; but the moral sentiment of the people, which has since changed the laws was even then beginning to go ahead of them. Not a sea captain was found willing to undertake the business. One master of a ship, by way of excuse, pretended that they would spoil all the ship's company with their heresy; to which Butler replied, "you need not fear that; for they are poor harmless creatures, and will not hurt anybody." "Is it so?" rejoined the shipmaster; and will you offer to make *slaves* of such harmless creatures?"

This disgraceful order was answered at large, in print, by G. Bishop, who quoted the Scripture where God's judgments are denounced against those "who sell the righteous for silver, and the poor for a pair of shoes."

* That is, would not work out the *fine*.

TEXAS.

We regret to see in the last Edinburgh, a commendatory Review of William Kennedy's Rise, Progress, and Prospects of the Republic of Texas. The writer professes to have had all his prejudices removed by this book, and he now views the Texans as noble champions of Liberty, guiltless of every thing, except a brave resistance of the unprincipled aggressions of Mexico. Somewhere, by author, or reviewer, or interested parties behind the scenes, there has been a glorified mist raised to conceal facts too disagreeably distinct, and thus advance the interests of the Texan loan.

The reviewer defends England's recognition of Texas by reasons of state and reasons of commerce, the same in character as those whereby politicians of old have sought to "circumvent God."

LAST OF THE FAMOUS DARG CASE.—It has been said that Tom Hughes, late the slave of John P. Darg, preferred going to the South as a slave, to remaining at the North a free man. It appears that Tom accompanied Darg as far as Baltimore, under a promise that he should be free, and live with his wife; that after he arrived there, he discovered that he had been deceived, and that it was not the intention of Darg to comply with his engagement. He therefore embraced the first opportunity that offered and made his escape, and is now out of the reach of his *kind benefactor*.

This is precisely the result always expected by those acquainted with the facts.

☞ The proceedings of Congress, which are of unusual interest, have excluded the general intelligence prepared for this number.

THE ONE DOLLAR PLEDGE.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

James S. Gibbons, New-York,		$1 00
Lydia Maria Child,	"	1 00
Isaac T. Hopper,	"	1 00
John Hopper,	"	1 00
Oliver Johnson,	"	1 00
Mary A. W. Johnson,	"	1 00
Henrietta Sargent, Boston,		1 00
Catharine Sargent,	"	1 00
Samuel B. Eastman, New-York,		1 00
Lucy Gates,		1 00
B. F. Bissell, York, Pa.		1 00
Charles Marriott, New-York city,		1 00
Thos. Van Rensselaer,	"	1 00
John H. Murray,	"	1 00
——— Murray,	"	1 00

☞ Money should be sent, *post paid*, to Isaac T. Hopper, Treasurer, 143 Nassau street.

☞ THE N. Y. TRIBUNE contains the only honest and hearty notice of the Repeal of the Gag Law, which we have seen in any of the city papers. This editor, too, in common with all the North and South, considers this repeal a sure means of stopping anti-slavery agitation. We apprehend it is "shutting the door of the stable, after the horse is stolen." Had the South been more careful how she moved her castles in the *beginning* of the game, her chance might have been prolonged; as it is, she stands check-mated, let her move as she will.

THE PRINTER of the Standard takes pleasure in calling the attention of his brethren of the craft to the Foundry of Mr. E. PELOUZE, corner of Nassau and Fulton streets, where all the materials necessary to the prosecution of their business may be obtained on the most favorable terms. Mr. Pelouze has had much experience as a Type Founder, and superintends his establishment himself. For a specimen of his work, we refer to the Standard, which is printed from types cast at his Foundry.

Congress.

DEBATE ON THE GAG LAW.

We extract the following from the Debates in Congress, June 7th, while the rescinding of the Gag Law was under discussion, to show that J. Q. Adams still retains the one-sided and narrow view concerning abolition in the District, which so lamentably impairs the efficiency of his action on the subject.

Mr. Adams obtained the floor and spoke, at great length, in support of his amendment. He replied to Mr. Cost Johnson that he (Mr. Adams) in 1836, voted to reject the abolition petitions. The assertion, he said, did him injustice.

Mr. Cost Johnson explained and read the journal showing that on the presentation of an abolition petition in 1836, its reception was objected to, whereupon Mr. Gideon Lee, moved that the question for reception do lie on the table, which was agreed. Yeas 176, nays 37—Mr. John Q. Adams heading the list of yeas. The gentleman from Massachusetts had made various explanations of his vote, but he could not argue it off the record. The fact was it was a time of great public excitement. The President, in his message, had called the attention of Congress to the subject; and the Post Master General had asked for legislative aid to suppress the insurrectionary communications sent through the mail, and calculated to excite a servile war. It was these reasons which commanded so large a vote for the rejection of abolition petitions.

Mr. Adams contended, that the vote which he gave on the occasion alluded to, did not affect the reception of the petitions, for those petitions were subsequently received and referred to a committee. Mr. A. went on to say, that he had always, from the first moment when he entered the House, expressed his opinion in opposition to abolition in the District of Columbia. He held that Congress had the constitutional power to abolish slavery in this District, but that it was not expedient to exercise it until the people of the District should themselves ask it. When that time came, if he should be here—he was certain he should not be,—he would move to abolish slavery in the District. As to interference with the institution of slavery in the States, he was as much opposed to it as was the Secretary of State, whose declaration was referred to. Let the States, if they please, maintain slaves as long as they can. When they can no longer maintain it without Northern aid,—when that conflict commences, as to which Mr. Jefferson says,—the Almighty has no attribute that can take part with the slaveholder—it would be a question how far the people of the non-slave-holding States would be found to fight the battles of slavery. He had received petitions asking to be released from the necessity of opposing such crisis, but he had not presented them.

Mr. A. viewed this question of the reception of petitions as infinitely more important than all the other questions that agitated this nation. While States and communities were agitated by questions growing out of slavery, this House alone was debarred from entertaining any proposition on the subject. Gentlemen asked to what source their feeling in favor of the right of petitions was to be traced. He can tell them. They will find it in the motto and device of the ancient commonwealth of Virginia, which represented liberty trampling on a tyrant—"*sic semper tyrannis*." Thus do we spurn and trample on this rule, because it is tyranny. Liberty is loved by the people in the non-slaveholding States, because they believe that the SOLUS POPULI requires it; but, on the other hand, gentlemen at the South think that the SOLUS POPULI requires the perpetuation of slavery. Perhaps the gentleman from Virginia thought so; but this was not the opinion during the revolution. Mr. Wise then interposed and remarked that the gentleman had no authority for saying that he held this opinion. His opinion was, the people of the United States, who made the Constitution of the Union, were entitled to its protection. The slaves were not a part of "the people."

Mr. Adams pursued the subject at great length, strongly contending for the reception of all manner of petitions that were couched in proper terms.

Mr. Thomas B. King of Georgia followed in a speech opposed to Mr. A's remarks. He read various anti-slavery documents, showing the object of the abolitionists, their numbers, resources, &c., and the danger to be apprehended from their machinations. If we gave admission into the Hall to abolition petitions and discussions the Southern members would be obliged to leave their seats.

The main question was ordered to be put. Several motions were made to delay or avoid it—but the House was impatient and many cried out,—"Let it come,"—"Let us have it."

The question being taken, Mr. Adams' amendment was agreed to; yeas 112, nays 104.

So, the 21st rule was excepted. Mr. Wise said he would now move to lay the resolution, as amended, on the table. He was opposed to acting on it—for his object was to do some business. No business could be done, if Abolition petitions were to be received. He would resist the reception of every one of them, as they were opened.

Finally, the resolution, as amended, was adopted—123 to 91.

Thus Mr. Adams carried his point. No abolition petitions will be excluded; but as this is an extra session, for especial business, it is probable few or none will be presented.

HOUSE, June 8th.

Mr. Fillmore is appointed Chairman of the Committee of Ways and Means; and Mr. Barnard, Chairman of the Judiciary. Mr. Cushing is at the head of Foreign Relations, *and Mr. Adams of Indian Affairs*.

The House spent the day in balloting for a Sergeant-at-Arms. After seven trials Mr. Elihu Townsend (Adm.) of Buffalo, N. Y. was elected. On the conclusion of the 7th ballot, it seeming probable that Mr. Townsend was *nearly* elected, Mr. Wise rose and desired to change his vote. 'Call the gentleman from Virginia!' 'HENRY A. WISE!' '*I vote for Richard A. Dorsey!*' Be it remembered that Dorsey was a Loco-Foco, and that Mr. Wise went through this performance with a great flourish. Others of the whigs who had voted for a Mr. Hooe, on seeing this factious display of Wise, rose and changed their votes in favor of Mr. Townsend, and elected him.

The correspondent of the N. Y. Tribune says:—"This is quite a triumph for a Northern man in this meridian, especially as there is little concert of action and no party discipline among the Whigs."

WASHINGTON, Wednesday, June 9th.

Mr. Ingersoll brought forward a motion to reconsider the vote by which Mr. Adams's motion to except the 21st rule, when the rules were adopted, was agreed to. The motion of Mr. Ingersoll was objected to, and a long and very confused discussion took place on the order of proceeding. Finally, Mr. Ingersoll was allowed to speak in support of his motion. The members crowded near him, and he was listened to with the closest attention. He began by speaking of the importance of the subject, and the desire he had to make known the views before which he had given his vote the other day. The subject, he said, embraced three distinct questions,—abolition—right of petition—and regulation—upon each of which he intended to say a few words. The point of these questions had long agitated this house and this country, and he had heard and read much that had been said in relation to it, by a respectable gentleman opposite him, whose public life for fifty years, formed a great part of the history of his country, and whose private virtues adorned his public career. Even that illustrious individual, whenever he spoke of this subject, showed that he was a northern man with southern passions. Mr. Ingersoll went on to show that the abolition excitement was originally of English origin, and that it commenced in relation to the foreign slave trade. He read the passage from Mr. Tyler's message calling the attention of Congress to the continuance of the slave trade, which the President said had increased of late, on account of the emancipation of negroes in the British Islands, or some other cause.—Whether the President means the foreign or domestic slave trade, he did not say—but the latter grew out of the former. Mr. I. also adverted to Mr. Van Buren's last message on the same subject, and both messages he seemed to intimate took a British view of the matter.—Mr. I. was of opinion that the South had not taken ground high enough on this subject, and urged that the slave trade, if it was increasing, was countenanced by British authority. The officers of our ships of war that had been sent on the African coast would tell us that the slave trade there could not now be suppressed, because the British traders supplied the slave factories with the fabrics necessary to carry on the traffic. The British authorities winked at the continuation of the trade. The usual force of Great Britain could at any time break it up, if it was desirable, by closely blockading the ports, by seizing and destroying the factories, by marching a small force only fifteen miles into the interior and breaking up the slave marts. But, instead of that, the British ships of war kept off from the coast. Mr. I. alluded to cases of British interference in our affairs. He said some travelling abolition agent told our Secretary of the Navy that he must appoint none but abolitionists to command our vessels of war. At the Bahamas, the British had a number of black regiments, and almost in sight of Florida.

Mr. Proffit here rose to a point of order. He submitted whether it was in order for the gentleman to discuss the conduct of Great Britain. If this was the way we went on, we should never get to business.

Mr. Ingersoll said if the gentleman would hear him patiently, he would find that his remarks would bear on the question. My mode of speaking, said he, is discursive and illogical.

Mr. Proffit. Judging from what I have heard of the speech, I should think so.

The Chair, after many interruptions and cries of order, allowed Mr. Ingersoll to proceed.

The abolition question, continued Mr. Ingersoll, comes from Great Britain. It is not an American question. It is a matter of public notoriety., said he, that the representative of the British Crown addressed to the late President an official note calling on him to interfere in behalf of some negroes who were in the hands of the Judicial Tribunals. It is also true that a minister of Protestant Great Britain communicated to this government a Papal Bull, putting an end to the Slave trade. In short, England, a country that has more deeply engaged in the slave trade than any other, has recently found that it is now a sin. This was a British discovery.

The Speaker interfered, and reading the rule which the motion to reconsider related to, said the gentleman must not travel so far away from the subject. Several members cried out, the gentleman from Pennsylvania is out of order and cannot proceed.

Mr. Adams. I do hope, Mr. Speaker, that the gentleman will be allowed to proceed, and that I or some one may be permitted to answer him. (A laugh.)

Mr. Botts. There is no connexion whatever between the slave trade and the rules of this House. The gentleman is not in order.

The Speaker said he would not decide that the gentleman was out of order, but would admonish him of the propriety of adhering somewhat to the question.

Mr. Botts. I appeal from the decision.

Mr. Wise. On what ground?

Mr. Botts. Irrelevancy. Mr. W. C. Johnson said, that Mr. Adams was indulged in the widest range of remark on this subject the other day. Finally, after much conversation, Mr. Botts withdrew his appeal, and Mr. Ingersoll proceeded.

He went on to remark on the connexion between abolition in England and abolition here, and said the South had never taken ground sufficiently high on this question. They would be supported by nine-tenths of the people of the middle States in assuming higher ground. On the question of abstract slavery, all the people of Pennsylvania had been united since the act of Franklin. They regretted the existence of slavery any where, but they would never allow the South to be trampled on by the fanatics. He had understood the gentleman from Massachusetts (Mr. Adams) to say, that in case of a servile war, it would be a question whether the northern people would aid the South.

Mr. Adams explained. He said no such thing.—What he did say was this—that if the people of the North should be called upon to aid the people of the South by suppressing servile insurrection, *they would by affording such aid, assert the power of interfering with Southern slavery*. If the people of the North were called upon to expend their blood and treasure in a cause in which, as Mr. Jefferson declared, God had no attribute that could side with the masters—if, in that event, Congress sanctioned the sacrifice of the lives of the Northern people,—then I say the cause itself may be brought under their legislative authority. The very fact of a war would justify interposition, and as the event of a war, when once undertaken, is uncertain, the treaty making power may close it by agreeing to universal emancipation. But, said Mr. Adams, I wish to add one more declaration. Here there was so general a clamor that Mr. Adams paused. Many cried out "hear," "let's have it." At length, curiosity prevailed, and the House listened to Mr. Adams' farther declaration, which was this: In my opinion, if the decision of the House shall be in favor of revising the rule that prevents Abolition petitions from being received, it will, *ipso facto*, absolve all obligation on the part of the people of the North, to obey any call to defend the institution of slavery. Here there was a general alarm and much confusion, amidst which Mr. Ingersoll proceeded. An adjournment was moved, however, and was carried by yeas and nays about five o'clock.

THE RULES.

HOUSE, June 11th.

Mr. Calhoun, from the committee appointed to revise the Rules, reported, in part, two propositions:

One to dispense with the action of the committees, at this session, with the exception of those whose business came within the scope of the subjects embraced in the message.

The other, to provide that, during this session, all petitions presented and not relating to the subjects of the message, shall be considered as objected to, and the question of their reception shall lie on the table.

These rules were ergerly embraced by the House, but not without much opposition. The record rule extricates the House from the embarrassment which it was likely to labor under, from the presentation of abolition petitions.

Prior to the adoption of this rule, an abolition petition was presented by Mr. Mattocks; the reception was objected to, and the question of reception was laid on the table—yeas 134, nays 28.

The motion of Mr. Wise, to reconsider the vote by which the Rules of the House, with the exception of the 21st rule, were adopted, was taken up.

Mr. Wise took the floor, and commenced a speech in support of his motion. He spoke with unusual energy and excitement, seeming to feel a deep interest in the question. His object was to show that the House could not be organized until the hydra of abolition was crushed. He would not consent that any business should be taken up until this paramount question was disposed of. If it was a question of so much importance to the North that no organization could be allowed until abolition petitions were admitted, it was to the South a question of still greater interest. To them it was a vital question—far surpassing in importance all the financial and currency questions of the day, to settle which, this special session was convened, in so extraordinary a manner, and at so extraordinary a season of the year. He called upon gentlemen, therefore, to make their election—to choose between the business of the session and the business of abolition.

Mr. Wise went on about three fourths of an hour, and had arrived at the Virginia and New-York controversy, into the merits of which he was about to enter, when his countenance suddenly became pallid, and staggering backward, was near falling from faintness. He was immediately taken out of the Hall into the Speaker's room.

After the House had receovered from the momentary agitation of this scene, Mr. Gilmer, of Virginia, the late Governor of that State, obtained the floor, and asked leave to pursue the argument where Mr. Wise had left off.

It was at length agreed, however, to defer the question until Mr. Wise should be able to resume his speech.

Many petitions for the establishment of a uniform system of Bankruptcy are before the House. It has been brought before the Senate, by Mr. Henderson, (Whig) of Mississippi, supported by his colleague, Mr. Walker, (Democrat.) Mr. Clay assents to the expediency of its consideration this session.

It is stated that 500,000 citizens of the U. S. have been reduced to poverty by the great commercial changes.

SENATE.

SENATE, June 7th.

Resolved, as the opinion of the Senate, That at the present session of Congress no business ought to be transacted but such as being of an important or urgent nature may be supposed to have influenced the extraordinary convention of Congress, or such as that the postponement of it might be materially detrimental to the public interest.

Resolved, therefore, as the opinion of the Senate, That the following subjects ought first, if not exclusively, to engage the deliberation of Congress at the present session—

1st. The repeal of the Sub-Treasury.

2d. The incorporation of a bank adapted to the wants of the People and of the Government.

3d. The provision of an adequate revenue for the government by the imposition of duties, and including an authority to contract a temporary loan to cover the public debt created by the last Administration.

4th. The prospective distribution of the proceeds of the public lands.

5th. The passage of necessary appropriation bills; and

6th. Some modification of the banking system of the District of Columbia for the benefit of the people of the District.

SENATE, June 9th.

The Bill to repeal the Sub-Treasury law was taken up and read a third time.

Mr. Woodbury spoke, at length, against the repeal, making a very close argument, covering the whole ground.

Mr. Benton argued that the operations of the Sub-Treasury Act had been harmonious and beneficial, and so popular that no man or body of men had lifted their voices against it. It had injured no one, and no one had complained of it, except politicians who sought to revenge themselves against their adversaries by its repeal, and speculators who hoped to profit by the spoils of the banking system. He urged the necessity of providing some substitute for the Sub-Treasury before it was repealed, and moved to recommit the bill with instructions to report it as a part of the bill establishing a bank or a fiscal agency, in order that the repeal and the substitute might go together. This motion was lost.

Mr. Wright, Mr. Calhoun, Mr. M'Roberts, and others spoke against the repeal. The debate was confined to the opposition, with the exception of some remarks from Mr. Tallmadge.

It was the determination of the Whigs to sit out the question on the passage of the bill to-night. After a late and laborious sitting, the bill was *passed*, yeas 24, nays 18.

By Mr. Sturgeon a petition was presented from the Anti-Slavery Society of the city and county of Philadelphia, praying the abolition of slavery, &c.

By Mr. Buchanan, from the Association of Friends, asking the improvement of the condition of people of color, and asking the abolition of slavery in the District of Columbia and the Territories, and the prevention of the domestic slave trade.

Mr. Preston and Mr. King moved the question of consideration on the reception of the paper, but the Chair did not hear the motion until a motion had been made to lay the memorial on the table.

Mr. King insisted that, according to the practice of the Senate in previous years, it was the duty of the Chair to take it for granted that the question of reception had been made.

The President replied that there was no rule of the Senate to that effect, and, therefore, the Chair had not chosen to assume the responsibility of making that presumption.

Mr. Buchanan coincided in the view taken by Mr. King as to the practice of the Senate, and observed that nothing but benefit had ensued from its observance. All agitation had entirely ceased so far as the Senate was concerned, and he hoped that the practice would be perpetual. The question of reception was understood as made, that question was then laid on the table, and there was an end of the matter. Though he had held it his duty to present this paper, he hoped the same course would be observed with regard to this as others.

Further conversation on the question of order took place on the part of Mr. Merrick, Mr. King, Mr. Preston and Mr. Clay; the result of which was, that whenever the President of the Senate was acquainted with the fact that the presentation of a description of papers was objected to by any member of the body, it was his duty to consider the question of reception as made; and that then, on motion made, the question might be laid on the table, and thus the whole subject, in a quiet and summary manner, be disposed of.

In conformity with this understanding, the memorial presented by Mr. Buchanan was disposed of.

☞ The two Virginia members deeming it necessary to explain their vote, sent the following cards to the National Intelligencer:

A CARD TO MY CONSTITUENTS.

Impelled by a deep conviction of constitutional obligation to separate from my Southern friends on the question of rescinding the 21st Rule of the House, and declining to assign my reasons in Congress, because I deprecated all discussion on that subject at this extraordinary session of Congress, convened for the purpose of relieving the Government and the country of their financial embarrassments, and because I was unwilling to avail myself of a privilege I was not disposed to extend to others, I feel that it may be due to those who feel an interest in my legislative action here briefly to assign the reasons that prompted me to vote in the affirmative.

In the first place, I hold the right of petition to be absolute, unlimited, and uncontrollable, (for, if a line is to be drawn, you will hardly find any two that would draw it at the same point,) a right guarantied to the humblest citizen in the community, and that it necessarily carries with it the obligation to consider; and upon its consideration two questions arise: 1st, Have you the power to grant the prayer? and, 2dly, If you have the power, have you the disposition? And my answer to these particular petitions would be, that I have not the power, and if I had, I have not the disposition. My friends deny the right to receive the petitions, because they say, we have no constitutional right to grant the prayer. If this doctrine be correct, upon what principle of propriety can those who deny the constitutional power of Congress to establish a bank or a protective tariff consent to receive petitions on either of those subjects? The unavoidable interruption that would ensue to the harmony of the Union from the assertion of such a principle in government need not be exposed.

But, apart from the constitutional question, the most profound reflection that I am capable of giving to this question has not only strengthened but rivetted my former impressions upon my mind, that the course of wisdom and true policy to the South is to disconnect the question of the right of petition from that of abolition, and to dissipate the delusion that prevails at each extremity of the country, by ascertaining the exact strength of the abolitionists in Congress, and thereby settling the question at once and forever. Moreover, I am not disposed to indulge in timidity and apprehension at the body of a dead monster, that can only be reanimated by an injudicious course of policy by its own enemies. If left to themselves, the abolitionists are irrevocably dead.

I was satisfied before I came to Congress that we occupied a false position on this question, which was rendered more untenable at the last session by the adoption of the 21st Rule; and, while I was willing to surrender a great deal to the judgment of those whose interests are identified with my own, I could not consent to yield the deep, deliberate, and conscientious convictions of my own judgment, with a full view of the mischief that I thought would necessarily result from incorporating *that* with the other rules of the House.

Next winter, if it is thought desirable, I shall be prepared to go fully into this subject with those who differ with me, but at this time I was neither disposed to embark in the discussion myself nor indulge it in others.

Most respectfully,

June 8, 1841. JNO. M. BOTTS.

TO THE EDITORS.

MESSRS. GALES & SEATON: As I felt constrained by an imperious sense of duty to give my vote to-day in favor of Mr. ADAMS's amendment to Mr. WISE's resolution in regard to the adoption of the rules of the last House of Representatives, and as I had no opportunity of explaining the reasons by which I was influenced in so doing, I ask the favor of you to insert this card in your next paper, to prevent any misconception of my true position in regard to the subject.

I am a Southern man by birth and in principle. I represent a large slaveholding district, and am myself a slaveholder; and no man can be more firm than I am in the maintenance of Southern rights. But I believe that Southern gentlemen have assumed an unfortunate attitude in regard to this whole subject—a portion of which is calculated to aggravate rather than diminish the excitement which exists in the Northern States on the subject of Abolition.

I have long entertained the opinion that the abolitionists constitute but an insignificant portion of the citizens of the Northern States; and I believe, moreover, that they have derived their consequence mainly from the supposed violation of the right of petition which has occurred in the failure of Congress to receive their memorials. I am confirmed in this sentiment by the public declaration of Mr. ADAMS that, in his opinion, if a proposition were brought forward to-morrow for the abolition of slavery in the District of Columbia there are not five members on the floor of Congress who would vote for it; and that the almost universal sentiment in the North is that Congress has no power to interfere with the subject of slavery in the States. But, whilst this is the fact, a large number of the Representatives from the Northern States, believing conscientiously that the sacred right of petition is invaded by the refusal of Congress to consider the memorials, are forced to assume a position which is apparently adverse to Southern interests, when in truth they are as much apposed to abolition as I am. Without pretending to go into a discussion of the extent of the right of petition, I am willing to rest my vote on the ground of expediency. I am unwilling that the abolitionists should continue to enjoy the support which they now receive from the apparent co-operation of the wise and virtuous men of the North in regard to the right of petition. I wish to withdraw from them all extrinsic support, and to expose to the world their insignificance in regard to numbers and character. This can only be done by receiving their petitions, referring them, having a report and a direct vote on the question of abolition or no abolition, unmingled with the right of petition or any other collateral question. If this course had been taken years ago, I believe that the abolition fanaticism would have shared the fate of the Sunday-mail excitement. But, be that as it may, I for one do not wish to dodge this question. It must be met at some time or other; and I am for meeting it *promptly*. If I am right in my conjecture that the abolitionists are so inconsiderable in numbers, the fact will be made manifest, and there will be an end of agitation. If, on the other hand, there is a determination on the part of our Northern brethren to disregard the guaranties of the Constitution, and trample on the rights and interests of the South, the sooner we know it the bettet; for if the Constitution and the laws afford us no security for our institution, we must rely on our extra-constitutional means to maintain and protect them.

There is one other view of the subject which I would respectfully present. It is this: Suppose Mr. ADAMS's amendment had been defeated by such a vote as was given upon the adoption of the 21st rule originally; what would have been the effect upon the public mind? Would it not have appeared that the House was almost equally divided on the subject of abolition? And what, I ask, would have been the moral effect throughout the Union of such an apparent state of things? Would it not have unsettled the very foundations of our Southern institutions? But, on the other hand, if we obtain a direct vote on the single question of abolition, upon which we shall have a vote of 230 or 240 in favor of the rights of the South to 5 or 10 against them, does not every one see that it will effectually suppress agitation, and restore confidence to the South, and harmony and fraternal feeling to the Union?

Respectfully, your obedient servant,

ALEX. H. H. STUART,
Representative 17th District of Virginia.

VOTES ON THE REPEAL OF THE GAG LAW.

For the following analysis, with some change of arrangement, we are indebted to the New-York Tribune. The names in *italics* are the democratic members.

MAINE.

For rescinding.—E. H. Allen, Bronson, Fessenden, *Littlefield, Lowell, A. Marshall*, Benj. Randall—7.
Against.—*Clifford*—1.

NEW HAMPSHIRE.

For rescinding.—NONE!
Against.—*Atherton, Burke, Eastman, Reding, Shaw*—5.

VERMONT.

For.—Everett, Hall, Mattocks, Slade, Young—5.
Against.—Not one.

MASSACHUSETTS.

For.—Adams, Baker, Borden, Briggs, Burnell, Calhoun, Cushing, Hastings, Hudson, *Parmenter*, Saltonstall, Winthrop—12.
Against.—Not one.

RHODE ISLAND.

For.—Cranston, Tillinghast—2.
Against.—Not one.

CONNECTICUT.

For.—Boardman, Brockway, Osborne, Smith, Trumbull, Williams—6.
Against.—Not one.

NEW-YORK.

For.—Babcock, Barnard, Birdseye, Blair, *Browne, Brewster*, Childs, Chittenden, John C. Clarke, Staley N. Clarke, *Clinton, R. D. Davis, Doig, Egbert, Ferris*, Fillmore, *C. A. Floyd, J. G. Floyd*, A. L. Foster, Gates, *Gordon*, Greig, Hunt, Linn, *McClellan, McKeon*, Maynard, Morgan, *Partridge, Rosevelt, Sanford*, Tomlinson, *Van Buren*, Van Renssalaer, John Young—35.
Against.—*Houck, Oliver, Riggs, Ward, Wood*—5.

NEW JERSEY.

For.—Aycrigg, Halsted, Maxwell, Randolph, Stratton,

Poetry.

From the Southern Literary Messenger.

MUSINGS.

BY AMELIA, OF LOUISVILLE, KENTUCKY.

I wandered out one summer night—
'Twas when my years were few;
The breeze was singing in the light,
And I was singing too.
The moonbeams lay upon the hill,
The shadows in the vale,
And here and there a leaping rill
Was laughing on the gale.

One fleecy cloud upon the air
Was all that met my eyes;
It floated like an angel there
Between me and the skies.
I clapped my hands and warbled wild,
As here and there I flew;
For I was but a careless child,
And did as children do.

The waves came dancing o'er the sea
In bright and glittering bands:
Like little children wild with glee,
They linked their dimpled hands.
They linked their hands—but ere I caught
Their sprinkled drops of dew,
They kissed my feet, and, quick as thought,
Away the ripples flew.

The twilight hours, like birds, flew by,
As lightly and as free;
Ten thousand stars were in the sky,
Ten thousand in the sea;
For every wave, with dimpled cheek,
That leaped upon the air,
Had caught a star in its embrace,
And held it trembling there.

The young moon, too, with upturned sides,
Her mirror'd beauty gave;
And as a bark at anchor rides,
She rode upon the wave.
The sea was like the heaven above,
As perfect and as whole,
Save that it seemed to thrill with love,
As thrills the immortal soul.

The leaves, by spirit-voices stirred,
Made murmurs on the air—
Low murmurs, that my spirit heard,
And answered with a prayer;
For 'twas upon the dewy sod,
Beside the moaning seas,
I learned at first to worship God,
And sing such strains as these.

The flowers, all folded to their dreams,
Were bowed in slumber free,
By breezy hills and murmuring streams,
Where'er they chanced to be.
No guilty tears had they to weep,
No sins to be forgiven;
They closed their eyes, and went to sleep,
Right in the face of heaven.

No costly raiment round them shone,
No jewels from the seas,
Yet Solomon upon his throne
Was ne'er arrayed like these:
And just as free from guilt and art,
Were lovely human flowers,
Ere Sorrow set her bleeding heart
On this fair world of ours.

I have heard the laughing wind behind,
A-playing with my hair—
The breezy fingers of the wind,
How cool and moist they were!
I heard the night-bird warbling o'er
Its soft enchanting strain—
I never heard such sounds before,
And never shall again.

Then wherefore weave such strains as these,
And sing them day by day,
When every bird upon the breeze
Can sing a sweeter lay?
I'd give the world for their sweet art,
The simple, the divine;
I'd give the world to melt one heart,
As they have melted mine.

From the London Times.

THE PRESIDENT.

Speak! for thou hast a voice, perpetual sea!
Lift up thy surges with some signal word,
Show where the pilgrims of the waters be,
For whom a nation's thrilling heart is stirred.

Down to thy waves they went in joyous pride,
They trod with steadfast feet thy billowy way,
The eyes of wondering men beheld them glide
Swift in the arrowy distance—where are they?

Didst thou arise upon that mighty frame,
Mad that the strength of man with thee should strive,
And, proud thy rival element to tame,
Didst swallow them in conscious depths alive?

Or, shorn and powerless, hast thou bade them lie,
Their stately ship a carcass of the foam,
Where still they watch the ocean and the sky,
And fondly dream that they have yet a home?

Doth hope still sooth their souls, or gladness thrill?
Is peace amidst those wanderers of the foam?
Say, is the old affection yearning still
With all the blessed memories of home?

Thou answerest not, thou stern and haughty sea!
There is no sound in earth, or wave, or air.
Roll on, ye tears! O what can comfort be
To hearts that pant for hope, but breathe despair?

Nay, mourner, there is sunlight on the deep,
A gentle rainbow on the darkling cloud;
A voice, more mighty than the floods, will sweep
The shore of tempests when the storm is loud!

What though they woke the whirlwinds of the west,
Or roused the tempest from his eastern lair,
Or clave the cloud with thunder in its breast—
Lord of the awful waters, Thou wert there:

All-merciful! the fate—the day—were Thine;
Thou didst receive them from the seething sea;
Thy love too deep, Thy mercy too divine,
To quench them in an hour unworthy Thee.

If storms were mighty, thou wert in the gale!
If their feet failed them, in Thy paths they trod!
Man cannot urge the bark, or guide the sail,
Or force the quivering helm, away from God!

THE UNIVERSE OUR TEACHER.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from *within*
Were heard—sonorous cadences, whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell, the Universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Pious beyond the intention of your thought,
Devout above the meaning of your will.

WORDSWORTH.

Miscellany.

JONATHAN JEFFERSON WHITLAW.

OR

LIFE IN THE SOUTH-WEST.

CHAPTER III.

Young as Jonathan Jefferson was, he understood his father's ways and humors, and how to manage them, too, better than many highly educated youths of twice his age, who, having passed all their vacations under the paternal roof, have only arrived at the conclusion that their father was——their father,—without troubling themselves to attribute to him any other characteristics whatever. Far different was the case with young Whitlaw. If he wanted a few cents, with which to chaffer for some coveted article on board the next steam-boat, he watched his moment for asking for them, as carefully and as skilfully as a hawk for the instant of seizing her prey.

It was this principle of watching his time, which sent the ambitious youth so silently and obediently to bed, in the manner recorded in the last chapter. His young mind was, however, stiffly decided upon leaving Mohanna creek, one way or another, before winter set in, as Napoleon's was upon marrying an Austrian Archduchess. As he laid his head on his bag of turkey feathers, he determined not to go to sleep till he had thought a great deal about the stranger, and about Natchez, and about being a great man. But the great law of nature conquered the force of incipient character; and no sooner had he decided what to think of, than Jonathan Jefferson dropped asleep.

With the earliest light, however, he was beyond the reach of any human eye, seated at the foot of a maple tree, where the prickly pear was not. The spot had no other advantage; except, indeed, that it was so shut in by the brambles, that even Aunt Cli had never discovered the retreat, though it was one to which he constantly resorted, when it was his wish and will to be idle and alone. Another boy might have chosen one of the many nooks within his reach, which the wild vine embellished with its graceful and fragrant festoons; but Jonathan had no such stuff in his thoughts. He wanted a place where he could sit easy, count his picayunes without being looked at, and be very sure that nobody could find him out till he chose to let them. Here he sat down to meditate on the new hopes that had broken in upon him. Had not the boy spent so many brilliant half-hours on board the steam-boats, his native shed and the dark world around it would not thus early have appeared contemptible in his aspiring eyes; but, as it was, he never left the silk curtains, gilt mouldings, gay sofas, and handsome mirrors of the cabins behind him, without wishing that he might live among them forever, and never more behold the dirty, dismal, "get along" style of living to which he seemed destined. The words of the well-dressed, rich-looking stranger resounded in his ears—"Will you work for me, if I take you home, and have you taught to read?"

"Work for him?" soliliquized the boy. "He can't give me harder work than father; and when I'm learning to read, I can't be working any how. Go home with him! Why, his home must be as fine as a steam-boat, to look at his beautiful hat and white shirt, and shiny boots. I'd run away, and go home with him to-morrow, if 'twarn't for leaving Aunt Cli, and having no one, maybe, to give me all the nice bits, at a sly time, and to praise me up everlasting for all I do."

The idea of his aunt led his thoughts into another direction. "There's no need for me to run away to anybody, if father would give me all his money, as he ought to do. They fancy I know nothing about it; as if, because I was a-bed, and mother snoring t'other side, I must be asleep, too. But I can lie still and peep a spell; and I've seen father and aunt haul out as many dollars upon the table, as would buy me a house as fine as a cabin, and leave a lot to count over, when I went to bed, besides. If I could but get at them dollars!"

Such, had his thoughts been spoken, would have been the language of the urchin, as he sat scarifying the soft moss beside him with a twig that had dropped on it from the maple tree. And then his mind wandered back again from his father, Aunt Cli, and their hoarded treasure, to the stranger, of whose office and promises he had spoken to no one. "And they need know nothing about it," was the well-weighed judgment to which he came at last. "We'll see what father means about Natchez; but if I tell him about the gentleman first, maybe he'll do nothing at all." Once arrived at this conclusion, Jonathan started to his feet, slipped as cautiously as an Indian through the bushes that enclosed his retreat, and walked home to eat his breakfast, and tell his father that he had set a first-rate snare, which he was sure would trap a 'possum afore night.

"Arn't he a smart boy, Porchy?" said Clio, who wanted to attack her brother again, without directly addressing him. "Ten years old last Wednesday was a week, and hunting, and snaring, and swimming, and fending, as if he was twenty! Now, won't it be a burning shame, if he bean't taught to read?"

"Wait a spell, gall," said her brother, somewhat sternly, "and you shall see what metal I'm made of, if you don't altogether know already. But, don't bother me, or my dander will be up, I tell you, and I'll be as wrathy as an affronted alligator; and then you'll wish you'd stayed longer a draining the drippings from sue-cherry, maybe."

Clio did know something of his metal, and secretly determined never to allude again to the literary deficiencies of her nephew, till the subject was started by the imperious backwoodsman himself. This truly wise resolution was founded especially upon two points in his character, with which she was well acquainted; namely, that Jonathan Whitlaw never abandoned a notion he had once taken into his head, till he had tried, and found it wanting either in feasibility or profit; and that he never promised to be in a passion without keeping his word.

It is probable that Jonathan the younger had come to something like the same conclusion; for that day passed away, and the morrow, and the day after it, without one word being uttered by either of them about Natchez, or the art of reading. The sickly, silly, languid Portia never troubled herself to ask for more information on any subject than was proffered to her; and being on the whole pretty effectually guarded from the imperious temper of her republican husband, by the ready good-nature and adroitness of his sister, she continued to get along as peaceably as ague, fever, and dyspepsia would let her. Poor Porchy, therefore, was not likely to break through the very diplomatic silence preserved by the other members of the household; and thus the subject, which wholly occupied the minds of three out of four of the party, appeared to be utterly forgotten by all. Meanwhile, other boats passed by, both up and down the river, and Jonathan Jefferson's visits were continued, though in a somewhat less animated manner; for now his father generally accompanied him, and the boy felt, or fancied, that he was watched by him, as he proceeded in his customary pursuit of forage and adventure. On one occasion, indeed, he was utterly discomfited; for Jonathan senior having entered into conversation with a passenger going down the river, he, in his turn, fancied he had a domestic spy near him, and turning sharply round, commanded Jonathan junior to clear off, and assist his aunt in measuring the wood for the engine-men. To a command uttered in such a tone, the boy well knew that prompt obedience must be shown, and accordingly he did obey; but in his secret soul he determined to give up whatever hopes of wealth and dignity the vision of a store at Natchez had generated in his fancy, and watching patiently for the return of the stranger, to elude his father's vigilance, put himself under the rich man's protection, and turn his back upon tyranny and Mohanna creek, forever. The precocious lad had quite enough energy of character and decision of purpose, to have executed this mental threat; and it was fortunate for the subsequent prosperity of the family, that Mr. Jonathan Whitlaw had decided upon his plans before his son and heir found the opportunity of carrying into execution his own.

The day following his dismissal from the steamboat, young Jonathan was startled by the unusual sound of horse's feet, advancing by the narrow path which the reputation of the store had of late years cleared through the forest. Only twice before had such a phenomenon appeared at Mohanna creek, and most eager was the haste and curiosity with which the whole came forth to greet it. Clio and the boy both instantly perceived that the guest, whose approach was made in so unwonted a manner, was expected by Whitlaw; but their curiosity was excited only to be baffled. No sooner had the man alighted, and fastened his beast to a tree, than that voice, whose breath was the law of the Creek, pronounced its mandate thus:—"Cli! be smart—hand me the whiskey demijohn and two cups—and then clear yourself off to your suds. Porchy! be after looking up the hogs, and drive 'em home. And you, sir Peeper," he added, turning to the boy, who had ensconced himself very snugly behind the meal-tub, "you take yourself to the bush, or the devil, or where you will—only take care I don't find your ears within reach of my fist."

The next moment saw the backwoodsman and his guest *tete-a-tete*, and each with a cup of whiskey before him. The conference lasted nearly an hour, and appeared to have been amicable and satisfactory; for when they walked forth together from the shanty, the banished family, who were sitting together at very discreet distance, upon one of the cords of wood, observed that the aspect and manner of both were cheerful and well satisfied; and as Whitlaw civilly held the stirrup of his guest as he mounted, they heard him say, in his gentlest accents, "Well, Major, next Wednesday, then——." What a world of conjecture was created by these three words!

"Come along in," said Whitlaw to his family, as he turned from the farewell nod of his visiter, and re-entered the shanty. Jonathan junior looked into the face of Clio. She answered the appeal by giving him a wink, and laying her finger on her lips, to enforce his silence; this being, as she well knew, the only chance of their learning what was going forward from the free-born citizen. The boy understood, and nodded in return.

"Well, now!" said the blue-lipped Porchy, who was trembling in every limb, not from cold, indeed, but from the demon ague—"Well, now! I thought he meant to bide forever. Clio, do give me a drop of something warm."

They all entered the hut together, and Clio was not sorry to have something with which to make herself busy, that she might not even look as if she were curious; so that it was with even more than her usual alacrity that she prepared hot toddy to comfort her shaking sister-in-law. But the hour was come, and Whitlaw was now as impatient to be heard, as he had previously been at the idea of being questioned.

"What in the devil's name are you niggling about there, Cli?" he exclaimed, as he testily watched her operations near the fire. "I guess I want to be listened to a spell, and not have you fiddling up the chimney, in that fashion."

"I'll only give this hot drop to poor Porchy, Bub, who's shaking like a rag in a hurricane; and then I'll sit down and listen to you, jam."

"What the devil do you cook water to give her, for? If she shakes, give her a real drop at once, and that will give her a chance, if any thing will."

"I take it neat!" exclaimed the poor woman, with unaffected distaste. "Oh, Jonathan, what would become of my poor head, if I took it neat every time I began shaking?"

"I don't think your head would be a bit the worser, woman. Howsumever, you have got it, now, after your own fancy; so be still. And you, Cli, sit down for a minute, without jumping up again, if you can, and I'll give you a notion of me. You need'n't be after hiding yourself, J. J.; for I am minded you should hear me, too, this time, and no shy work, neither."

Had not the boy known that this epithet of J. J. was a signal of especial good humor, he might have felt somewhat uneasy at this palpable allusion to one of his peculiarities, of which he was himself thoroughly aware; but he saw that at present at least he had nothing to fear, and accordingly sat down as near to his aunt as might be, with the very agreeable expectation of having a curiosity gratified, which really for the last hour had almost kept him on the rack.

"Well, now, I expect you have all of ye forgot every word I said about college, and Natchez, and learning, and all that"? began the consequential orator. "It is really surprising what short-sighted creatures Godamighty has seen fit to make women! As for this young chap, I'd bet a keg to a quid, that he'd have been thinking of nothing else, from that day to this, if he'd dared; but I calculate he knows pretty considerable well that 'tis safest not to let his notions progress, when I bids 'em to stand still. So I find no fault on that score. But now, listen to me a spell, as I bid you, and you'll be able to comprehend a little what sort of a man you've got for your head."

He paused for a moment, and looked in the anxious faces before him; and a smile of indescribable self-admiration wrinkled his tough skin. "I expect you don't any of ye exactly guess what for that chap was here but now?—I calculate that there isn't one of the whole kit that comprehends I have sold my improvements, store, pig-sty, and all, for —— no matter how much, Jonathan junior; I shan't name that, for all you look so sharp. It's enough for you to know, one and all, that the dollars is to be told out next Wednesday, and that the day after I shall take a spell aboard the first steamer as passes down, to look at an elegant store that I knows of, seven miles this side of Natchez, not on the river neither, but on a pretty lot, well-improved, without a tree to be seen on it, and no more in the bush than New-Orleans; and then this smart youngster here may take his schooling at Natchez, and keep a spell at home every Sunday into the bargain. Now, then, what d'ye say to me?—am I the man to manage the world, or am I not."

"Then I'll not run away after nobody!" exclaimed the boy, too much delighted to be perfectly discreet; "only tell me, father, the name of the new place?"

"The lot's called Mount Etna; but it an't much of a mount, either, seeing that it's jest on the water level, or near it. Howsomever, it's delightful fine land. What shall you say Cli; to having a nigger of our own, to slave it for us?"

"My!" exclaimed both the women at once; for the glory of possessing a negro inspired even the languid Portia. "Well, now, Jonathan, that will be jam!" added Clio, rubbing her hads with delight. "Will it be he or she, Jonathan?"

"A he, Cli, to begin with. Who knows what we may come to? If things goes well, I may buy a gal or two; and in time perhaps we may have some young ones. Nothing pays better—specially so near upon the canes."

"Well, now, but that beats all natur, for we to have a gang of niggers of our own! Oh, Jonathan! how I wish that Washington Buckskin could see us *then*!"

Ay, maybe he'd sing to another tune, Cli. Howsomever, you're an old maid, now, Sis; and it's all the better for both of us."

There was no tendency to repining in the temper of Clio; so that she did not give above half a sigh to the memory of the too prudent lover of her youth, and the next moment was looking forward as cheerfully as if she had never known disappointment.

CHAPTER IV.

At three o'clock in the afternoon on the following Wednesday, the sound of an approaching gentle trot was again heard among the bushes behind the shanty; and immediately afterward the same horseman appeared in sight, and the same ceremony of evacuating the premises was performed by the three inferior members of the family; its chief receiving his guest, as before, to a private audience; the only difference being, that in addition to the demi-john and drinking cups, a stout canvass bag was laid on the table between them. The period of the interview, however, was now passed in a manner infinately less tedious by those who were banished from it, than the last. The spirits of all were elevated by the belief that in that very hour, while they sat idly looking at each other, a goodly store of dollars were passing into the possession of their race.

"Well, now, Porchy," said the happy and triumphant Clio, "isn't our Jonathan first rate? To think of our living so elegant and plentiful for ten years, and then 'stead of finding that we had come to the end of every thing, as so many do, to see him haul in such a capital lot of hard money, and that not copper neither!"

"And how much is it, aunt Cli?" said the boy, throwing his arm coaxingly round the neck of his aunt. "I know you can tell, if you'd speak. Come, now, aunty, I won't be after no mischief for a week, if you'll jest tell me how many dollars father's having gived to him this minute." But Clio, if she knew the secret, proved trustworthy; for not even the cajoleries of young Jonathan could induce her to betray it.

"I wonder if I shall shake as much in the new lot!" said poor Portia, looking almost hopefully, as she added, "Do you know, Cli, I do believe it be this unaccountable big river, and the bushes and the bogs, that make me so sick, everlasting, 'cause I never was so afore I comed here."

The kind-hearted Clio encouraged her hopes, and recounted sundry histories which she had heard from their forest customers, of the betterfying effects of the handsome localities round Natchez.

"'Tis the most splendid bluff on the river," she continued, "that's a fact; and though our lot bean't on the very tip-top of it, maybe, yet we'll have the benefit of it, Sis, that's past doubting."

"And do the folks live fine there, aunt Cli?" inquired the boy eagerly. "Have they got cabins to sit in?"

"To be sure they have, my darling, as fine as New-Orleans; and thee shall be the finest of 'em all, my glory; mark my words, if thee shan't."

So numerous were the questions, and so agreeable the answers, which arose during this conversation on the wood-stacks, that when the door of the shanty opened, and the two men appeared at it, Portia's observation was, "My! if they havn't done finished already."

Short as the time appeared, however, the business of the meeting had been fully completed to the entire satisfaction of both parties; a fact of which Whitlaw's family had not the slightest doubt, though on this occasion, as on many others, his greatness showed itself by not uttering a single word, on the subject he knew they were longing to hear of. They were well aware that when a bargain went against him, or an enterprise proved less profitable than they expected, each and every one of them was sure to hear of it. This negative assurance, therefore, that all was right, perfectly satisfied the reasonable Clio, and cheered the languid heart of Portia, as she sought a log wherewith to boil her coffee, by suggesting that her own nigger should do that job for her before long.

At an early hour on the following morning, the Lady Washington steamer appeared in sight, coming down the river like a queen; and Jonathan Whitlaw, with the alacrity of a man intent on a scheme, at once ambitious and prudent, sprang on board as soon as he had pocketed the price of the wood, which Clio and the boy had measured out for her. In less than three hours after, another steamboat stopped at Whitlaw's station; and just as young Jonathan was preparing to enjoy once more an unchecked visit on board, the stranger who had distinguished him on the day he fell into the river made him a sign to return, and immediately after joined him on the bank. The boy knew there was no time to lose, as the boat was not of large dimensions, and the quantity of wood she would require must be proportionably small; yet he would not take his visiter into the shanty, lest such allusion might be made to their former interview as would lead to inquiries and chidings, which it would be better to avoid. His mother, as usual, was hovering over the fire, and his aunt too busily engaged in measuring wood to do more than give him a wondering glance, as he led the well-dressed stranger beyond the little clearing, up the narrow path which traversed the forest.

"Where are you taking me, boy?" said the gentleman, stopping short; "I don't want to explore the forest, my lad, and the boat will be off in no time. Have you asked your father about going with me? I'm ready to take you, if you're ready to come, and promise to be steady and faithful, and learn smart, and do all I bid you."

"I would do all that and more, if father was going to bide here," answered the boy;" for I don't choose to live like a bear and an alligator any longer—and that's what they say I do, aboard the boats. But father's going to take us to a right-down elegant store above Natchez; and I'm to be learnt to read, and we're to have a black nigger of our own, and so I don't want to run away now."

"Run away! I never asked you to run away, child. What put that frolic into your head? However, if you are going to school, that's all right; and if you're the fine boy I take you for, we may be better acquainted yet. What's the name of your father's lot, boy? d'ye know?"

"Mount Etna," answered young Jonathan.

"Mount Etna, is it? I know that bit well; 'tis a thriving job. Your father's up to a thing or two, I take it. There's the bell. Remember, boy, my name's Col. Dart; and if you take your learning well, I'll make a gentleman of you."

"Father will make a gentleman of me," said the young republican stoutly; and aunt Cli will send me up to Congress."

"That's well," said the stranger, laughing; "but I may be a useful friend, nevertheless. If you are at school at Natchez I shall see you. Don't forget Col. Dart." So saying, the stranger walked off, leaving our hero rather puzzled why he seemed so "dreadful fond of him." To any other boy of his age, the close inquiries of Clio would probably have proved exceedingly embarrassing; but he baffled them completely almost by a single word.

"That's altogether new, Jonathan," said his aunt, "for you to go and take the fine folks out of the boats, bring 'em to walk about in the bush, just to keep you company. What for did that man come to you?"

"He came on shore, aunt, to look for some dreadful fine moss, that he says grows here-abouts, to give to his mocking-bird that was sick."

"And did he find it, Jonathan?"

"No, aunt Cli, cause the bell rung, and he was obliged to run back before he had done looking for it."

The little invention was perfectly successful. Aunt Cli asked no more questions, and the visit of Col. Dart was entirely forgotten, except by the object of it.

Meanwhile the labors of the indefatigable Clio seemed involuntarily to relax. "It arn't our own now," was a frequent phrase; and a more frequent thought; and excepting that she continued to tend the store, and milk the cow, and cook a spell, Clio would have been positively idle. For some days after the departure of Whitlaw, the time passed pleasantly enough. They had plenty to eat, and to talk about, and not too much to do. Just as they began to feel almost desolate with their liberty and their idleness, the great man returned, and everything was again in a state of activity. Two men landed with him. One of these, a young fellow under twenty, the future proprietor of Mohanna Creek, was the son of the "Major" who had made the bargain; and who thought he had nobly provided for him and a penniless girl of sixteen whom he had just married, by placing them, as he observed, "at a capital station and store, where they would be sure to take dollars, if the fever did not chance to take them; but at any rate, sons what married that fashion must be provided for one way or another."

The other companion of Whitlaw appeared to await his orders, which were promptly given; and while the young bridegroom, with an air melancholy enough, stood gazing round upon the wretched-looking abode, they went together into the store, to which Clio was also summoned, and began their business without delay.

"Hand us down all them notions on that side, Cli—and I'll set to work upon this quarter. Take care of the dry goods; don't let them domestics get rumpled up that fashion; and mind the bacey and the candles, and the whiskey. Lay every notion together with its like, and mix nothing. And now, Squire Higgins, get your writing-tackle ready, and begin."

A complete inventory and valuation of all the remaining stock in the store was then made out and signed by Squire Higgins; after which the three men each swallowed about half a pint of whiskey, and then the two strangers departed together by the forest path.

Whitlaw's first words, after they were gone, were—"Now give me a lot of supper, Cli; and then I'll tell you what to do next." Curiosity as well as good will brought a plentiful meal upon the original deal table without delay. Portia, however, sat as still and silent as if made of wax; while Jonathan junior stood eyeing his father from as great a distance as the room permitted; for he had not yet been addressed as J. J. and thought it safest not to approach. But Clio, bold in usefulness and good humor, after spreading forth the substantial meal, sat smilingly down opposite her imperious brother, and said cheerfully, "Well, Bub and what am I to do next?"

"Drink this," answered the master, pushing his whiskey cup toward her, "Drink, now, Cli, if you never drink again, to the good luck and prosperity of Mr. Etna." Clio obeyed, and having swallowed about a spoonful of the noxious decoction, she looked to her brother as if for permission, and then passed the cup to the pale Portia, and with a good-humored nod repeated the words she was to say.

"And the boy?" said Whitlaw, looking round for him. "Where's the great scholar that is to be? Come along, J. J. and drink the toast." Thus encouraged, Jonathan Jefferson stood forth, and accepting the pledge, did such zealous honor to it, that even his father was fain to cry out, "Hold! Enough!"

No sooner had this ceremony been duly performed, than the abdicating lord of the Creek again addressed his prime minister Clio. "Ten years ago and a bit, Cli, we stood first upon this 'ere very spot of ground; only there was no rafters above our heads. D'ye mind that first night, sis? how I told you both that we could only get a spell of sleep turn and turn about? That was the first night, and this will be the last we shall ever sleep or wake at Mohanna Creek. And this last will be like that first; for except poor Porchy there, who can't do much more waking than sleeping, and the boy, who has got the whiskey in his head already, we must go to bed no more than if we expected the bears and the wolves as we did then. For by the first steamer that will pass to-morrow, I calculate upon shipping you off for Natchez. There you must bide a spell at the Eagle, till I give the word to start for Mt. Etna.

But as I've sold all here, I expect we must buy all there; and if the new things pay me as well as the old, it will do: The Major was in a bit of a bustle, I guess, to locate the young ones off at once; but that's no business of mine. Howsumever, we could'nt bargain for the hogs. So, ladies, you'll start without me and the boy. J. J. and I will drive Sue-cherry and the hogs overland to Mt. Etna, as soon as we've seed you two off; and all the notions that you don't mean to leave behind must be done packed before sunrise."

Clio was too much accustomed to labor early and late, and to forget herself and her own comfort on all occasions, to express or to feel the least discomposure at this sudden warning. Having first seen Portia and her son in bed, she sat to work heartily, and all the notions of all the Whitlaws, save one were done packed by sunrise. The one article not included in the night's packing was the original suit in which the destitute squatter had arrived at the Creek, and in which he had performed the first hard labor, which had laid the foundation of the present rising state of the Whitlaw race. This suit had been thrown into an obscure corner, and it was only with the morning light that Clio discovered the well-known relics. "These shan't be left behind, nohow," she exclaimed; and catching them up, she hastened to the platform of logs on which the family were assembled, seized a sack not fully crammed, and deposited them within it, just as the expected steamer came in sight.

Whitlaw stood beside her as she did so; and as soon as she had completed the operation, he placed his axe, still good and true, in her hands, saying, in an accent which spoke some sympathy with her feeling, "Don't mislay nor overlook this, neither, Cli. This is the true friend that has made my fortune; and though neither he nor I shall have need to work so hard again maybe, yet we don't choose to be parted."

The next moment the steam was idly hissing in the air, and in another, the two passengers and their uncouth baggage were on board.

The sigh with which young Jonathan witnessed the departure of his aunt without him almost amounted to a sob. It was a fine thing, certainly, to know that he was going to leave the Creek behind him forever; but to have left it in a steamboat would have been so much finer still! One circumstance, however, almost reconciled him to the privation: this was the seeing his mother and aunt take their places among the passengers on deck. "They won't see the cabin, after all," he exclaimed; "and maybe they might have expected me to bide by'um up there."

Greatly lightened in spirit by this reflection, he turned to follow his father; and in half an hour afterward, his native hut was left in the hands of its new proprietor, and my hero, followed by his father, and preceded by Sue-cherry and a score of fat hogs, lashed together like hounds, and kept in tolerably good marching order by Watch, the old partner of their emigration, took for the last time that forest path which it was the glory of his father to have made.

ROMANCE IN REAL LIFE.

Several years ago a highly respectable young lady of this city, well educated and tenderly brought up, became attached to and married a gentleman, at that time in the commercial business, and with fine prospects. They lived together for a time, happily and prosperously. An opportunity then offered, and Mr. B. was induced to visit the Western country, and became the proprietor of a hotel at a celebrated watering place in the interior of Pennsylvania. While there, he unfortunately became intemperate in his habits, neglected his business and was finally compelled to remove to another section of the country. He again established himself at another hotel, at another watering place, where after a brief career, the fiend of intemperance still dogging his footsteps, he was compelled to sell out and remove.

His next location was in Maryland, where a few friends once more re-established him, his wife clinging to him throughout all his vicissitudes with the tenacity of woman, and the faint but constantly beaming hope that he would yet reform and resuscitate his almost lifeless fortunes. For the third time, however, strong drink obtained the mastery. He was sold out, and again compelled to try the south-west.

He passed down the Ohio and Mississippi to New Orleans, his wife, still clinging to him, and finally proceeded into Texas. Here he rallied for a little while, but the period was brief, and intemperance and the climate, acting together, soon put an end to his earthly career. His young wife, at the time, had two children with her—one a boy of three years and a half old, the other an infant only eleven months and not a dollar wherewith to provide. Her situation was terrible indeed, especially when we remember her early education, kindly bringing up, and the doting fondness with which she clung, in every misfortune, to her ever kind but misguided and ruined husband. Appreciating her situation, a few charitable individuals engaged a passage for the widow and the little family on board the schooner Harriet Porter, bound to Philadelphia. They had been out but a few hours, before the unfortunate woman, overcome by distress, anxiety of mind, and the condition of her children, was seized with a violent fever, and died a raving maniac. Her little infant was torn from her dead arms with difficulty, and kept on sweetened water for the rest of the voyage. Doubtless, the other passengers extended every aid possible; but there was no female on board; and men are not exactly suited to nurse an infant of so tender an age, and at sea. The fate of the poor mother must indeed be lamented by every feeling heart. Her body was thrown into the sea, and we are happy to be able to state that the little orphans are now in the care of a family in this city, who were acquainted with the deceased, and who will see that their wants are abundantly supplied. The infant, when it arrived in Philadelphia, was completely emaciated, with scarcely enough of life remaining to animate its feeble frame."

ANECDOTES OF JOHN RANDOLPH.

I remember hearing two anecdotes of Randolph, which strikingly type his character. One exhibits his cynical rudeness and disregard for the feelings of others—in fact a wish to wound their feelings—and the other his wit. I do not vouch for their accuracy, but give them as I have frequently heard them, as perhaps has the reader.

Once when Randolph was in the city of B——, he was in the daily habit of frequenting the book-store of one of the largest booksellers in the place. He made some purchases from him, and was very curious in looking over his books, &c. In the course of Randolph's visits, he became very familiar with Mr. ——, the bookseller, and they held long chats together; the orator of Roanoke showing off with great courtesy. Mr. —— was quite a pompous man, and rather vain of his acquaintance with the lions who used to stop in his shop. Subsequently, being in Washington with a friend, he espied Randolph advancing towards him, and told his friend he would introduce him to the 'great man.' His friend, however, knowing the waywardness of Randolph, declined. "Well," said Mr. —— "I am sorry you will not be introduced—I'll go up and give him a shake of the hand at any rate." Up he walked with outstretched hand to salute the cynic. The aristocratic Republican, (by-the-by, how often your thorough-going Republican is a full blooded aristocrat in his private relations,) immediately threw his hands behind him, as if he could not 'dull his palm' in that way, and gazed searchingly into the face of the astonished bookseller. "Oh, oh!" said he, as if recollecting himself, "you are Mr. —— from Baltimore?" "Yes, sir," was the reply. "A bookseller?" "Yes sir" again. "Ah! bought some books from you?" "Yes, sir, you did." "Did I forget to pay you for them?" "No, sir, you did not." "Good morning, sir." said the orator, lifting his cap with offended dignity, and passing on. The anecdote does not show either Randolph's goodness of head or heart, but it shows his character.

The other anecdote is as follows: The honorable Peter ——, who was a watchmaker, and who had represented B—— county for many years in Congress, once made a motion to amend a resolution offered by Randolph on the subject of military claims. Mr. Randolph rose up after the amendment had been offered, and drawing his watch from his fob, asked the Honorable Peter what o'clock it was. He told him. "Sir," replied the orator, "you can mend my watch, but not my motions. You understand *tictics*, but not tactics!"

That, too, was a fine retort, when after he had been speaking, several members rose in succession and attacked him. "Sir," said he to the Speaker, "I am in the condition of old Lear—

——'The little dogs and all,
Tray, Blanch, and Sweetheart,
See—they bark at me.'"

THE PATH TO THE BUSH.

Mr. Read, the missionary of the Kat River settlement, in South Africa, related, while in England, the following fact:

It is the practice of some of the Christianized Hottentots at one of the stations, in order to enjoy the privilege of private prayer with greater privacy and freedom than they could do in their own confined dwellings, to retire among the trees and bushes in the vicinity; and, that they might carry on their devotions without being intruded on by others, and at the same time derive all that tranquilizing influence which would be produced by a spot with which no other thoughts were associated but such as are holy, each person selects for his own use, a particular bush, behind which he might pour out to God the pious breathings of his soul. The rest consider this bush as an oratory, sacred to the brother or sister who had appropriated it, and which, therefore, was never to be violated by the foot or gaze of a stranger, during the season of occupancy by its proprietor. The constant tread of the worshippers in their diurnal visits to this hallowed spot, would of necessity wear a path in the thin grass which lay between their huts and the scene of their communion with God. On one occasion, a Christian Hottentot woman said to a female member of the Church, "Sister, I am afraid you are somewhat declining in religion." The fear was expressed with a look of affection, and with a tone which savored nothing of railing accusation, nor of reproachful severity, but altogther of tender fidelity. The individual thus addressed, was too conscious of its truth to deny the fact, and too much melted by the meekness of wisdom with which the solicitude was expressed, to be offended, and meekly asked what led her friend to the opinion she had expressed. "Because," said the other, "*the grass has grown over your path to the bush.*" The backslider fell under the rebuke, confessed that secret prayer had been neglected, and that her heart had been turned away from the Lord. The admonition thus had its desired effect, and the faithful Hottentot had the satisfaction of restoring the wanderer, not only to the path to the bush, but to that God with whom she there communed in secret.

Each party is deserving of our admiration and imitation; the reprover for her fidelity, and for the gentleness of love with which she exercised her vigilance; and the object of her solicitude, for the meekness and practical improvement with which she bowed to the voice of affectionate reproof.

And these were Hottentots! Beings, who, but a little while before the event occurred, were scarcely admitted by some calumniators of God's varied offspring, to the fellowship of rational creatures, and declared worthy only to be the companions of baboons, or at best only fit to be the slaves of those who bear a whiter skin. Where, in all the annals of the Christian Church, as that Church has existed in America, in England, or in other civilized countries, shall be found a more beautiful exemplification of the vigilance and humility of brotherly love, than in these two African females, reclaimed by the grace of God from barbarism and oppression? Where shall we find among their more polished and cultivated sisters on either side of the Atlantic, more tenderness, delicacy, or refinement, than in these two daughters of Ham? Here, indeed, is the image of God, and exhibited in Africa.—*Episcopal Recorder.*

GEOLOGY AND ABOLITION.

"The thief doth fear each bush an officer."

Professor Hall, one of the State Geologists of New-York, enthusiastically devoted to his pursuit, is now journeying westward, in order to identify the rock formation of his empire State, in some degree in their broad extension. Arriving on Tuesday of last week at Maysville, in Kentucky, he immediately commenced collecting the fossils in the hill back of the town, which he deposited at various points on the field of operations, to be removed at his convenience. So interesting did he find the locality, and so earnestly did he employ himself, that night surprised him in his occupation. He returned reluctantly to his hotel, and after supper, accompanied by a black servant with his basket, he proceeded to collect his curious treasures. After loading and dispatching the servant with a portion of the specimens, he was filling his own knapsack with the remainder, when a party of Kentuckyans, watching for abolitionists, were attracted by the incomprehensible movements of the stranger. They emerged from their concealment, passed near to him, and asked him what he was doing—could not comprehend his explanation—informed him that it was very mysterious that he should be so employed alone, in such a place, at such a time of night, and wished to know if he had not been, a few minutes before, talking with several negroes in the street.—The stranger replied that he had not. Still, the Kentuckians were not satisfied, and informed the Geologist that they should be compelled to ask him to go to his lodgings with them. After filling his knapsack, the Professor marched to Mrs. L.'s Hotel, guarded like a prisoner by his suspecting captors.—They then called on the bar-keeper, who, although he could not comprehend the stranger's pursuit, became satisfied that he was not an abolitionist, and with some difficulty persuaded the officers of the court of Judge Lynch to discontinue their process.

SUBJECTS FOR WORKS OF ART.

Speaking of the Stuyvesant Gallery, Mr. Combe says: "In the choice of the subjects, the artists had avoided horrors. There were no Judiths and Holoferneses; no Crucifixions; no Bacchanalian Heathen Deities. A pure taste should no more relish such representations on canvass than in nature; and the rage for them in Europe appears to me to arise from the principle of imitation acting in the absence of judgment. In the fifteenth and sixteenth centuries, the minds of men were essentially barbarous, and they were familiarised with much actual suffering. The torture reigned in every court of justice, and in the inquisition;